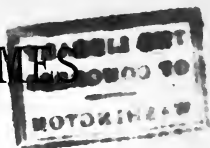




*Brus. Franklin*

THE LIFE AND TIMES



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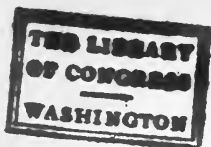
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J. A. HEADINGTON.



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## PREFACE.

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When it was announced that Benjamin Franklin was dead, letters of inquiry relating to his biography came to hand. It seems to have been generally agreed that I should be the author. All agree that he was a great reformer, a distinguished preacher, and a popular writer, whose memory should not be lost. Believing such a work was demanded and anxiously looked for by thousands of his friends and admirers, and in conformity to wishes repeatedly expressed during the last years of his life, and the wishes of his surviving relations, the work was undertaken and is now submitted to the public.

My father's constant labors in the field as an evangelist, his unremitting toil as a writer, in conducting a large weekly journal, and the numerous books and publications which he has given to the world, prevented him from leaving a journal of his life, labors and travels. This work has therefore been prepared with much labor and difficulty.

A son attempting to write his father's biography would naturally incline to present his father in the most favorable light. I have felt some delicacy lest I should magnify his virtues beyond degree and entirely overlook his faults. While it is not pretended that he was above all human weakness, it can not be expected that any biographer (much less a son) should dwell upon the defects and foibles

of his character. Our purpose has been to impress upon the mind of the reader such traits of his noble character as will tend to elevate mankind, and such virtues as are worthy of imitation.

At the suggestion of some of our public men and best advisers, I have deemed it wise to associate with me in the work a competent helper in the person of Joel A. Headington, well known to the public as assistant editor of the *American Christian Review*, who was intimately associated with my father for many years, and hence is well qualified for his part of the work.

The entire work has undergone his careful revision, and several of the chapters are written by him. The reader may be assured, therefore, that he is not invited to the perusal of a mere eulogy written by a fond son, but that he opens upon the pages of a fairly-written history.

J. F.



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## CHAPTER I.

**I**N Old English, the word "franklin," meant a "freeholder." Its derivation in this sense is uncertain.

Some regard "lin" as a contraction of "land." "Frank" means "free." "Franklin," therefore, means "freeland." The "Franklins" held their lands by a fee simple tenure, and became prominent as a class distinct from those who held lands by the feudal tenure.

Weams, in his biography of Dr. Franklin, gives a very different definition and origin of the word. He says;—"In days of Auld Lang Syne, their neighbors from the continent made a descent on the 'fast anchored isle,' and compelled the hardy, red-ochred natives to buckle to their yoke. Among the visitors were some regiments of Franks, who distinguished themselves by their valor, and still more by their politeness to the vanquished, and especially to the females. By this amiable gallantry, the Franks acquired such glory among the brave islanders, that whenever any of their own people achieved anything uncommonly handsome, he was called, by way of compliment, a Franklin; *i. e.*, a little Frank."

But it is most probable that the word "franklin," in the sense of "freeholder," was the word, which, by some means unknown now, in the course of time came to be applied as the name of a family. This family multiplied, and has continued in England to our day. The reader will readily recall Sir John Franklin, who was lost in an effort to explore the Northern Arctic Ocean.

At the close of the seventeenth century, the family was introduced into the United States by the father of Benja-

min Franklin, the philosopher. Josiah Franklin was an English non-conformist, who emigrated to the United States to get away from persecution. He had been a dyer in England, but in this country was a tallow chandler and soap-boiler. He had a family of seventeen children, Dr. Franklin being the youngest but two.\*

Dr. Franklin had a son and a daughter, or step-children who bore his name. His son's name was William Franklin. He was the last royal governor of New Jersey, and in the American Revolution adhered to the Crown. During, or at the close of the war, he moved to England, where he died, leaving one son, William Temple Franklin. The latter, like his grandfather, was a printer and author, but without great distinction. He died in Paris, in 1873, and leaving no son, was the last descendant of Dr. Franklin who bore his name.

The different branches of the family throughout the United States trace their ancestral lines back to Dr. Franklin's brothers.

John Franklin, a full brother of Dr. Franklin (being a son of Josiah Franklin by his second wife, Abiah Falger), was born in Boston, Massachusetts, in 1703. He resided in Boston until after a son was born to him, whom he named for Dr. Franklin's elder half-brother, James. James Franklin married Hannah Wilson, of Salem, Massachusetts. To these parents was born a son, who received the name of both his father and mother — Wilson Franklin. Wilson became a family name. Wilson Franklin served as a soldier in the Revolutionary army. He was in the battle of Bennington

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\*Whatever faults may be laid to the charge of the Franklin family, a disregard of the second clause of the 28th verse of the 1st chapter of Genesis, is not one of them.

under General Stark, and served till the close of the war. He became dissipated, and led a worthless life. He resided at Providence, Rhode Island, some years after his marriage, where a family of several children were born to him, including a son by the name of Joseph, who was born in the year 1783. When Joseph was eighteen years of age, his father emigrated to Eastern Ohio, and settled opposite to Wheeling, Virginia. After the family had sojourned here ten years, and when Joseph was twenty-eight years of age, he was married to Isabella Devold, a lady about ten years younger than himself. The next year, on the 1st day of February, 1812, a son was born to them, who received the name of BENJAMIN FRANKLIN. At this time they resided in what is now Belmont County, Ohio. Soon afterward they removed to what was then part of Morgan, but is now Noble County, and settled on a stream called Salt Run, where they resided until 1833. Here were born to them a daughter and six sons, whose names, in the order of their births, were: Elizabeth, Josiah, Daniel, Joseph, Wilson, Washington and David. \*

While residing on Salt Run, Joseph Franklin was a farmer, a miller, and a workman in wood, the demand in each of these directions being so moderate that he could afford to divide his energies. The mill was a small affair, located on a "wet weather" stream. When the water ran too low, which was often in that hill country, the mill was run by horse power, four horses being usually employed. The grinding consisted wholly of the "grists" that the neighbors brought to him to be ground for their

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\* Of these eight children, only three survive, viz: Daniel, Washington and David. The daughter died just as she came to womanhood. Wilson died in infancy. Of the others we shall have occasion to speak hereafter,

home use. On the farm was only a small "clearing," enough for a little meadow, a wheat-field, corn-field, a "truck-patch," and a pasture; so that with the labor of his growing sons, the work of the farm, aside from the clearing of fresh ground, was soon done, leaving time for cabinet work. He made chairs, tables, bedsteads and coffins. For a long time most of the coffins for a large district were made by him. A circumstance in connection with his coffin-making shows that Mr. Franklin and his wife were not wholly free from the superstitions that were common among the people of that day. The workshop was a room of the dwelling-house. The tools were hung upon a wall which separated the shop from the room in which they slept. Among the tools was a fine hand-saw, which he used a great deal in making coffins. They would occasionally hear a ringing of that saw, as if some one had struck it with the head of a large nail. On hearing that peculiar sound they fully expected an order for a coffin, and were sure to receive it. So they both declared and believed to the day of their death.

Benjamin, being the oldest son, gained knowledge and skill in all this variety of employment, which was of great use to him, when, a little later in life, he emigrated to the wilderness of Eastern Indiana.

Aside from this labor with his father, he and his brothers, in the energy, love of fun, and heedlessness, of boyhood, became leaders in the boyish mischief and sports of the neighborhood. Game was abundant, and every family possessed a rifled gun. Often each of the larger boys had his own gun. In the use of this weapon Benjamin became exceedingly expert. Up to the time of his marriage, or perhaps even a little later, he was able, and as willing as able, to carry off a very large share of the win-



nings of shooting matches. He used to tell with evident satisfaction, although it reflected somewhat upon himself, that late on a Saturday evening, after he was nearly grown, he bought or traded for a new rifle. He was exceedingly anxious to make a trial of his gun. The next morning was Sunday, and he knew that his father would be horrified at the thought of any gunning on Sunday. But his anxiety overcame him, and as soon as he could see, he quietly arose from his bed and made off for the woods. Going far enough away to be out of hearing, he selected some object which he thought would be a fair test and fired off his gun. "I declare," he would say, giving his peculiar emphasis to the expression, "I thought it was the loudest gun I ever heard. It sounded to me like a cannon, and I thought the whole neighborhood would hear it." He rallied his courage, however, and, after making a satisfactory trial of his new gun, returned to the house before the family were awake, and slipped quietly into his bed again.

That Benjamin was endowed with a very extraordinary physical constitution, would be readily inferred from the immense amount of work he performed in the last twenty years of his life. He became an acknowledged leader, in his youth, in feats of strength and skill. When a stick was held high enough for him to walk under it, he would take a short run and easily leap over it. In height, he fell half an inch below six feet. When he came to Indiana there was a great deal of log-rolling to do. This expression, however, seems to have been extended beyond its literal import, for at the "log-rollings," many of the smaller logs were lifted and carried to the heaps. This was a very convenient opportunity for testing the strength of the working-men. The "hand-spike" was

a stick of tough, hard wood, two or three inches in diameter, about five feet long, and a little sharpened at one end. It was used both in rolling and lifting logs. In lifting, the spike was put under the log, and two men lifted opposite to each other at the same spike. Each neighborhood had its one or two men, against whom few persons were willing to lift. Benjamin's known strength soon brought him into contests of this sort. On one occasion, he lifted against a man of immense size and strength, but with very little activity, whose name was Somers. Raising his side very promptly and holding well up and a little over against him, Benjamin gained and held the advantage until his antagonist saw, and was ready to confess himself beaten. They passed over a piece of soft ground, and Mr. Somers sank over his shoes into the mud, so that he held up his side with extreme difficulty. In homely phrase, but with exceeding good grace, he surrendered: "Ben, if you don't quit lifting over this way so hard, you'll jam me down into this mud so deep that I can never get out."

He seemed never to be weary. He would labor hard all day, and at night would walk several miles to such gatherings as the young people had in his time. After he was grown, he and his father framed and put up a large barn, which is still standing. His father always rested an hour after dinner; during this hour Benjamin would engage a boy living on the place to whistle for him while he danced, with activity and glee, as if he never had any work to do or any care about anything.

Although Joseph Franklin and his wife were pious people and devoted members of the church, the evil influences surrounding their sons prevailed over their own for a time, and their sons grew very rude and profane. It

does not appear that their crimes went farther than that, for the time, they took no interest at all in religion, their conversation was full of profanity and obscenity, and they often engaged in acts of mischief, which, though inspired by love of fun, were sometimes exceedingly annoying and even serious, to the parties on whom they played their pranks. There was no improvement in their morals until about the time when they obeyed the gospel. There was, however, a restraining influence in the character of their parents, demonstrated by the fact that they always sought to hide their shortcomings, not only from their parents, but from the sober-minded people with whom their parents associated. The influence of parents is often shown more in the after life than in the youth of their children. It was so with the children of Joseph and Isabella Franklin.

In the month of May, 1833, Joseph Franklin moved his family and effects into Henry County, Indiana, and entered a body of land, near where Middletown now stands. Henry County was then almost a wilderness. There were several "settlements" in different parts of the county, comprising a dozen or more families. The one in which Mr. Franklin chose his location was on Deer Creek, near its confluence with Fall Creek. It was a favored location in which to indulge a propensity for milling which showed itself in the family. Joseph Franklin and all his sons were, at one time or another, connected with some of the flouring-mills, and saw-mills, of this region.

The demands of a new country, remote from large towns and manufactories, and occupied chiefly by farmers, set the skill and genius of the elder Franklin to work in new directions. A turning-lathe was erected on

his farm, and a vat for tanning sole-leather was sunk. He made shoes, and his own shoe-pegs.

Benjamin, now twenty years of age, had preceded his father, coming along with his uncle, Calvin Franklin, into Henry County in 1832. During the summer and autumn of that year he employed himself with such work as he could find to do. But, on the approach of winter, he learned that hands were wanted to work on the National Road, then being constructed across the State, from Richmond, through Indianapolis, to Terre Haute. Going down to Knightstown, he engaged work for the winter. He had not, however, worked long until the weather grew so cold as to stop all work on the road. Receiving a fine, new axe in payment for what he had done, he returned to the settlement on Deer Creek. On the first day of February he was twenty-one years of age, and soon after the arrival of his father he became the owner of eighty acres of land. On this land he at once began to make some improvement. A quantity of the timber had been "deadened," and perhaps a small space cleared up. His first point of interest was the erection of a log house. He scored and hewed the logs, laid the floor, framed the doors, windows, joists, and rafters, rived the clapboards for the roof, and made his own chimney of sticks plastered with mud. Out of the abundance of choice timber, he selected the very best, and did his work so well that the house still stands, after a lapse of forty-five years, firmer than many others in the neighborhood long since built. The house, on the approach of winter, was erected, but still in an unfinished condition, when another event transpired, to which we must now turn our attention.

Among the earliest settlers on Deer Creek were James

and Elizabeth Personett, the father and mother of a family of fourteen children. Benjamin Franklin had made the acquaintance of this family shortly after his arrival in Indiana, and an attachment soon sprang up between him and Mary Personett, the youngest but one of the daughters; and at the time of building the log house above alluded to, they were engaged to be married. With this before him to stimulate his energy, the work was pushed rapidly forward, and as soon as it could be occupied, they were married. This was on the 15th day of December, 1833. His wife was two and a half years older than he, but belongs to a family who live longer. She went with him through all his long career, bore him eleven children, and cared for them with a mother's patient and tender care, through many long years of privation and sorrow, keeping up courage and hope where many a woman would have sunk under the heavy burden.

As soon as they were married, they moved into the new and unfinished house. The floor was of rough oak boards, put down without nails, and the chimney was, at the time, but little above the arch of the fire-place. The house was finished at leisure during the winter; and in spring he was ready for the series of log rollings, with which spring work always began. These over, he turned his attention to his own farm. He had succeeded in getting several acres cleared well enough to plow, but leaving a large number of the dead trees standing, when a storm of wind came and threw down such a quantity of trees and limbs that cultivation, that year, was impossible. This misfortune discouraged him so much that he was never afterward satisfied on his farm, and made but little effort toward any further improvement of his land while he lived upon it. His skill in carpentering brought his

services into demand in the rapidly-growing settlement, and most of his time was spent in this way until the year 1837, when he traded his land for an interest in a saw and grist-mill on Deer Creek. His partner was his uncle, Calvin Franklin. Going into milling just as the dreadful financial distress of those years fell upon the country, he met with nothing but discouragement in business. The mill property was sold in 1840.

The habits above described continued with him for some time after his marriage. He took no interest in religion at all. His profanity continued. His immense vitality overflowed in all sorts of boyish performances. On one occasion,—several months after he had been married,—he had been out somewhere and was returning, accompanied by one or two of his brothers and another young man. They crossed an open field toward the house. His wife saw them coming across the field, blundering and staggering to the right and left, and her heart sank within her. Her husband, to whom she had given her heart, and in whose hands she had risked her happiness in this life, was staggering home drunk! It was not like him. He had not been in the habit of drinking; but they were all intoxicated. Nothing else could make them act that way, so she thought. Presently they reached the fence, nearly at the same time, but several rods apart. Then they all indulged in a loud laugh. They had been trying to walk across the field *with their eyes shut!* The wife was vexed. Could it be possible that *her* husband would be always a great boy? Was he never to have any dignity?

We have now followed Benjamin Franklin through his youth and up to the time when a mighty revolution in his life took place; to the time of the career in which the reader will be most interested.

In tracing the history of any distinguished man, natural causes are usually sought for as forces developing his greatness. We can only speak of two or three such things, and of these, not so much as causes as agencies of the Providence of God. He, who raises up one man and casts down another to carry out his purposes, may employ agencies which the philosopher would call natural causes; but still the hand of God is in it all the same. These are some influences known to have contributed to make Benjamin Franklin what he was:

1st. A preference for what is directly practical in the affairs of mankind has always been a family trait. The whole life of Dr. Franklin discovers this trait. He was not a speculative but an *experimental* philosopher. As a statesman, he did not submit theories of government, but was always ready to say what the present legislative and executive officers ought *to do*, and also why they ought to do it. Poor Richard's maxims are none the less brilliant because they are homely—they abound in wisdom applied to the the commonplace matter of earning a living and enjoying it. Joseph Franklin, in the third generation below the philosopher, was a man of comprehensive intellect; but his wisdom and skill were given to the affairs of everyday life. Among needy pioneers he made tables and chairs, turning the rungs in his own lathe. He tanned leather and made shoes. He ground his own and his neighbors' flour and meal. He scored and hewed logs and "puncheons," rived "clap-boards," for his own and his neighbors' houses and barns. He cleared away the forest and tilled the land where it had stood. In a generation which did not call in question the habitual use of alcoholic and narcotic stimulants, he saw the expense, the filth, and the dissipation in both, and so engrafted his

sentiments on the minds of his sons, that, with the exception of one who chewed tobacco moderately, all followed the example of their temperate father. And finally, in religion, when he heard preaching that in all its discoursing bore directly on the character of man, his judgment at once approved it as superior to that speculative theology in which he never was fully interested. The Franklin family did not speculate in commerce, in philosophy, nor in religion.

2d. The circumstances of his early youth tended to develop him in the highest possible degree. The habits of the people of the West in that generation were exceedingly simple. They lived in a wilderness, were poor, and lived upon the simplest and most wholesome food. Their houses were thoroughly ventilated because they were unable to build them so well as to exclude the pure air. They were compelled by their every-day necessities to take abundance of open-air exercise. Living so plainly, and working hard have ever been felt to be great disadvantages. The people therefore studied intently how they might better their situation. "Necessity is the mother of invention." The necessities of the people not only required physical but intellectual activity. In this way the circumstances of his early life combined to develop in Benjamin Franklin a robust intellectual and physical manhood. We cannot, however,—as most biographers have a *penchant* for doing,—trace our hero through his youth as a young Saul, always in his sports and exercises, "from his shoulders and upwards higher than any of the people." Thousands of young men, his contemporaries, went through the same complete drill and preparation, who were never widely known, because their immense intellectual and physical vigor were expended



upon their own private affairs. This country has developed thousands of great men who were not distinguished men because their great powers were not exhibited in public life.

3d. The religious and moral character of his parents had a great influence upon him. Mention has been made of his father's advanced views as to the use of alcoholic drinks and tobacco, and the impression he made on his sons in this respect. In religion the influence of his mother was joined to that of his father, and was, perhaps, even greater. They were a man and woman of profound faith. They lived and walked by faith, and so constant and consistent were they in their religious devotions, that all their children, after the years of their youthful waywardness had passed, were led to become and to live devout Christians. This trait was stronger in his mother. It does not appear that his father ever wavered in his faith, but he sometimes wearied in his acts of devotion. He had fits of despondency, produced most likely by a physical infirmity, and these possessed him so that he could not sufficiently command himself while they were upon him to read the Bible, and pray with his family. On these occasions the moral courage of his wife showed itself. At his request she would lead in the family devotions until he had "got out of the Slough of Despond." In the same way, and for the same reason, he sometimes slackened his forces in the control of their children. She never did. She was buoyant and hopeful, full of courage and determination, and persistently followed up their waywardness and shortcomings. On one Sunday morning, Benjamin had been dressed for the day in his clean clothes. It was a warm morning after a rain. The boys had constructed a min-

ature water-wheel and put it into a stream which ran near the house. Benjamin went to the stream and was amusing himself with his "mill." His mother saw him, and commanded him to leave the water, threatening to whip him if she caught him there again. He went away, but soon yielded to the temptation and went again to the water-wheel. His mother saw him, and in a moment was coming down to him with a switch in her hand. When he chanced to look up and saw her coming, he yielded to an unusual impulse, and, for the first time in his life, started to run away from his mother. She called to him to stop, but still he ran on, glancing over his shoulder occasionally to see if she was gaining on him. Presently she slipped and fell at full length in the mud. His heart relented at seeing her fall, and he stopped. In later years when he was able to bring a man's judgment to bear upon the case, he often told the circumstance to show how he always came off second-best in any contest with his mother. She was not angered by his running from her, but spoke calmly of his disobedience, pointed to his soiled clothes as the reason why she forbade him to go into the water, and then deliberately punished him as she thought he deserved to be punished.

We have before us, therefore, a man developed physically and intellectually in a very high degree, and inheriting an intensely practical bent of mind and a susceptibility of the strongest convictions of right and wrong. The truth of the Bible is impressed on his mind and he only needs the awakening to a sense of sinfulness, and instruction in the doctrine of the Bible. The awakening and the instruction came in due time. His soul grasped the truth, and, enlightened by it, he was at once filled with an unconquerable zeal to proclaim it to others.

When and by whom this instruction came will soon be related. But we must first call the attention of the reader to some matters without a knowledge of which it is believed the career of Benjamin Franklin will not be understood.

## CHAPTER II.

THE history of a politician can not be separated from the state of his country and the current events of his time. So it is with a religious teacher. We cannot see the bearing of his work, much less can we understand the promptings of his heart, unless we know the state of religion and the characteristics of the religious society in which he operated. It is necessary, in the present instance, to glance at the surroundings of Benjamin Franklin at the time he entered into public life. In doing so we shall presume somewhat upon the intelligence of the reader and give but a mere outline.

At this time, and especially in this part of the country, the prominent matters of discussion among religious people, were the following:

1st. *The nature and the process of conversion.* The great body of religious people regarded sin as "the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." In such a condition, naturally, man was held to be incapable of doing anything good. He could not believe or obey the gospel—indeed he was not inclined to try to do so. The only motion towards righteousness which was admitted to be possible to a sinner, was to beseech God to have mercy on him. The true Calvinist did not admit even so much as this. The "total hereditary depravity" of man, "in all the faculties and parts, both of the soul and of the body," he held without explanation or qualification, and

almost with as much tenacity as if God had really foreordained that he should believe it. Such a man never presumed to preach to the world. When the Lord called him anywhere to preach, He called some of His people there to hear, and helped them to understand it. When a sinner was to be converted, it was in the first place one of God's elect, chosen in Christ before the foundation of the world, and then the power sent to convert him was an "irresistible grace," which, indeed, did not always speedily, but always most surely, convert him, and then remain with him, so that he was sure to continue in the faith and be saved. The more popular form of belief (or of speculative theory rather), was that the sinner could resist the Spirit until it would flee from him, or seek after it until it would come to him with converting power. But that the real converting power was the Holy Spirit, personally present, and operating directly on the faculties of man, purifying him of this inherent tendency to sin, and saving him by giving him saving faith, was held in common by both these parties. They therefore regarded each other as "orthodox." But the Disciples (or "Campbellites," as those opposed to them most persistently nicknamed them), denied that there is any such ungovernable tendency to sin in human nature. It was, indeed, admitted that man's faculties are greatly clouded and influenced by sinful surroundings, but claimed that he may hear with the ear, understand with the heart, turn from sin, and be saved, and that this is essentially the process of conversion. This was a radical and irreconcilable difference. As soon as Alexander Campbell and those associated with him began their work and began to teach the people that man's faith (or belief of the truth) and obedience to the gospel are the ground of acceptance with

God, they were cried down as "heterodox." They did not "believe in the operation of the "Holy Ghost." They repudiated "Holy Ghost" religion. They knew nothing of "heart-felt religion," and taught only a "head religion." They had "no experimental knowledge of the power of God to forgive sins," and had nothing but "a mere historic faith," which was only "the motion of the carnal mind." A distinguished Baptist of Kentucky refused to enter into a discussion with Alexander Campbell on the work of the Holy Spirit in conversion, because, as he averred, "Mr. Campbell had never had an experience of the work of grace in the soul, and consequently could know nothing about it." Presbyterians, Methodists and Baptists made common cause against the Reformers. They might be biting and devouring one another at a fearful rate, but let a "Campbellite" make his appearance in the neighborhood and all was harmony among them at once—all the "orthodox churches" were instantly a unit against the heretic.

Alexander Campbell once very truly wrote, in the *Millennial Harbinger*, that, "The first, middle and last course, of the banquet to which the sectarian world invite us, is an immediate operation of the Holy Spirit in the conversion of sinners and the perseverance of saints." When an orthodox church undertook to have a revival, they met together and began to entreat the "Holy Spirit to "come down with converting power and save sinners." God was reminded that He "had promised to convert seeking, mourning sinners," that such were there and then before Him, waiting for Him to "verify His promise." Illiterate people went wild with excitement in these meetings. Within seven miles of where we now write, a rude and ignorant people about twenty years ago were holding a

meeting in a school house. The excitement had run very high, the air of the illy-ventilated room had been poisoned with noxious gases, and they were shouting, singing, praying, and exhorting, all at the same time, when some one shrieked out: "The devil is in the house; let's drive him out." The conceit suited the humor of the crowd, and they at once began a chase round and round the room, hooting and yelling as if themselves had belonged to the infernal regions. Presently one shouted loud enough to be heard above the din: "Here he goes, out through the door!" Out went the crowd, headlong, pell-mell, pushing, jamming and hurraing, as senseless as people could be. "There he goes, into the pond," cried the same leading voice. The multitude followed on, and, surrounding the pond, they continued to halloo and throw sticks, until, the open air beginning to cool down their blood and relieve their heated imaginations, some, less excitable than the rest, fell back, the excitement began to die away, and in a few minutes longer time the whole congregation, silently, and half ashamed of themselves, retired to their homes. In more cultivated communities the excitement was held within more reasonable limits, though the memories of our readers will doubtless recall scenes of as wild excitement as that just described, enacted in the name of "heart-felt religion." A congregation of staid, Old-School Presbyterians, or intelligent Baptists, would never get into confusion at all; but they, nevertheless, held convicted sinners in expectancy of a direct converting power, working in them an instantaneous and "sensible" change.

The pioneers of the Reformation have for many years lamented what they regarded as a yielding of the fundamental truth on this subject, in the semi-fraternity

acknowledged in exchange of pulpits, union communions, and other ways of recognizing "the sects." On the other hand, it is manifest that the theory of direct spiritual influence is rapidly losing its hold on the minds of the people. There is a vast difference between Mr. Moody's procedure and the old-time revival; although he still teaches sinners to expect an internal mystic influence, which it pleases him to call "salvation."

2d. Denominationalism, or Churchism. The religious community were divided in their views of church polity and organization into Baptists, Episcopalians, Presbyterians and Congregationalists. These different views became the basis of different church, or denominational organizations. There were the Episcopal church and the Methodist Episcopal church; there were Old School, New School Cumberland, and Reformed Presbyterians; there was the Papal, calling itself the Holy Catholic church; and there was a large connection of churches called Congregational churches. Differing on various doctrinal subjects, there were four or five kinds of Baptist churches, and as many kinds of Methodist churches. There was a connection of Unitarian churches, and a Universalist church.

Closely connected with this question of sectism was that of Human Creeds as the basis of Church Organization. The subject was often discussed as a leading one. Most of the denominations had a "Confession of Faith" with its Doctrine, Discipline and Catechism, or "Discipline" with its Articles of Religion and Rules of the Church, or "Articles of Association," setting forth the points of doctrine and discipline on which a connection of churches maintained one fellowship. And it was strenuously argued that they were a necessity. When the Disciples made war on these creeds it was claimed that



they had one "in the head if not in a book," and finally suggested that one of Alexander Campbell's books was secretly used as a Creed.

In this state of religious society the Reformation came on, assuming at the outset, what was scarcely denied, that the Bible must be regarded in all things. "Where the Bible speaks we speak, and where the Bible is silent we are silent." The fearless application of this rule, laid the axe at the root of all denominations. The Bible is silent as to a Methodist church, a Baptist church, an Episcopal church, or a Presbyterian church, etc. These organizations are, therefore, simply without authority. They cannot prove their right to an existence by the Bible, and, therefore, they have no right to an existence. The names Methodist, Baptist, Presbyterian, etc., are names not known in the Bible. It is, therefore, wrong to wear them. The Bible is silent as to Conferences, Presbyteries, Synods, Convocations, General Assemblies, Associations, etc. These are all, therefore, unauthorized institutions, and all their laws and ordinances are void. But these ecclesiastical councils, party organizations and denominational epithets, are the essential features of "Sectarianism." To give up these things would be to abandon "the church of their fathers," and "the church of their choice." This was asking too much for the sake of Christian union, and they would defend their denominations.

The Reformation, however, was not a mere negative. If it discarded the name Presbyterian, it besought the pious Presbyterian to call himself simply a Christian. If it threw away the name of Methodist Episcopal Church, it besought the members thereof to worship in a congregation of disciples of Christ, on the Lord's day, in the apostles' doctrine, in fellowship, in breaking of bread,

and in prayers. If it discarded the administration of a Synod, it substituted the administration of the affairs of the congregation of Christians by the overseers and deacons. If it asked professed Christians to lay aside their human creeds, it entreated them to accept the Bible as "the only and all-sufficient rule of faith and practice."

3d. Among these sects, the Baptists had assumed a prominence that gave rise to an extended discussion of *Baptism*. Most of the self-yelept orthodox churches, held to an infant church membership, with the initiatory rite of infant sprinkling. This had come from the Papal to the Anglican and Scottish Churches, and thence to these younger Protestant sects, without question of its authority or validity. When, therefore, the Baptists rose up and spread all over the country, denying that sprinkling is baptism at all, and denying that any but believers are scriptural subjects of baptism, Pedo-Baptists were greatly alarmed, and began to hunt for scriptural authority for sprinkling infants. In the absence of *authority*, they seemed to grow more determined than ever for the maintenance of the practice, and began to invent reasons why it should obtain. This discussion was still in full blast when the Reformation began and "baptism for the remission of sins," was proclaimed. The storm of discussion which had raged on the "subject" and "action" of baptism, increased to a hurricane, when a new party arose and began to emphasize on the commission of the Apostles, in which Jesus says: "He that believeth and is baptised shall be saved," on Peter's apostolic command on Pentecost, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins," and on the command of Ananias to Saul, "Arise and be baptized, and wash away thy sins, calling on the name of

the Lord." This teaching on the "design" of baptism enraged the Pedit-Baptists more than their difference from the Baptists on the "subject" and "action" of baptism. On the design of baptism, Baptists and Pedit-Baptists made common cause against the Disciples. Baptism for the remission of sins was stigmatized as "water salvation," a "gospel in the water," "water regeneration," etc. Every possible means, often regardless of Christian dignity or truthfulness, was resorted to, to bring the "heresy" into ridicule. The Disciples were stigmatized as "water-dogs," and the churches of Christ as "hydraulic churches." The extreme of vituperation and abuse to which their opponents resorted, accounts for the disposition of the pioneer reformers. One Milton Jamieson wrote a "Treatise on the Subject of Baptism; principally designed as an Exposure of Campbellism." An instance or two from this will show what manner of spirit was sometimes manifested by men who professed to have "an experimental knowledge of the power of God." In his "treatise," Mr. Jamieson wrote: "Frogs are a race of reptiles that can only be produced under water; Campbellites can only be produced in the same way, and that by their own showing. In this, then, they are like frogs." From this the author glides into the Apocalypse and makes application of the "three unclean spirits like frogs" to "Campbellites." This dignified (?) treatise closed with the following lines of doggerel:

"Move along, my subjects hearty,  
Blaming every sect and party;  
Crushing creeds, opinions, isms,  
Bringing in Millennial glory,—  
Move along, for I'm before you;  
Free yourselves from every trammel,  
Follow nothing but —— A Camel."

4th. Universalism had attracted considerable attention throughout the West. It had its own affirmation that "the whole human family will be made holy and happy," and three negations, viz.: There is no hell, no devil, and no future punishment. As a system (if it may be so called), it had two things to commend it and render it more or less popular, in a majority of western localities. In the first place, it was a natural rebound from Calvinism. A theory which would mercilessly consign the larger part of humanity to endless punishment, without a chance of salvation, could not long hold the public mind. In the first effort to escape from this doctrine, a large number at first held on to the idea that God had decreed the salvation of all for whom Christ died, but enlarged their belief as to the number for whom Christ died, so as to include the whole race. Christ died for all and therefore all will be saved, was the short argument. It seems, on a superficial view, to be a charitable and liberal theory; and, indeed, Universalists after they had gained some standing, assumed the designation of "Liberal Christians"—not as a denominational epithet, but that they were a denomination of "Liberal Christians." And, in the second place, Universalism commended itself to a class of people who are impatient of the restraints of the Gospel. It suited their cases, and was, therefore, the religion of their choice, in so far as they chose any religion at all. If "brother" Kidwell or "brother" Manford came along to preach a chance sermon in some court-house, the irreligious people were sure to be no inconsiderable part of the audience, and felt profoundly gratified if the preacher made a fluent speech against the "orthodox." It is related that on one occasion Jonathan Kidwell, usually a fluent speaker, was speaking in a grove, and arguing that there is no such place as hell.

Affected by some local embarrassment, he stammered a little, and several times hesitated, until a drunken man, leaning against a tree, and imagining that the hesitation of the speaker was for want of argument, cried out: "Make it out if you can, brother Johnathan; for if you don't I'm a gone sucker!"

To recapitulate: The objects most prominently before the minds of the people, when Benjamin Franklin began to take a prominent part in religious affairs were: The Nature and Process of Conversion, Denominationalism, Baptism and Universalism. Within a few years, several subjects of disagreement among the brethren came up (of which a resume will elsewhere be given) and received the larger share of attention from his tongue and pen. But for fifteen or twenty years these continued to be most prominent, and gave shape and tone to all his work.

And it should be farther noted that the circumstances which brought these subjects to the front were such that every man who spoke or wrote on either of them, necessarily assumed a controversial tone. On one side was a party holding these things as dear as life, and determined to hold them at all hazards; and on the other side was a party who believed them to be heresies, and were, therefore, as determined to drive them out of the minds of the people.

If it be urged that the general prevalence of controversy made many men of that generation intolerant and pugnacious, it is suggested in reply, that there is another extreme quite as dangerous, at least, to the spread of the gospel and the increase of righteousness. So long as men keep within the limits of common courtesy and good decorum, it is hard to conceive of an extreme of urgency in the presentation of the truth. Indecorous language, or personal abuse, were never right under any circumstances.

But we deny that these were characteristic of the pioneers of the Reformation. And we greatly fear that this complaint against our older preachers comes from a class who are scarcely willing to have the principles of the Reformation boldly presented, under any circumstances. We, of this generation, may be inclined to surrender the truth rather than to defend it. Christians are to "contend earnestly for the faith once delivered to the saints," to "put on the whole armor of God," and "wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," to "fight the good fight of faith,"—all which expressions indicate a state of war. In avoiding what we choose to call the extreme pugnacity of the pioneer preachers, we should be exceedingly careful not to run into the opposite extreme, illustrated in the following incident: A preacher, in a community where he had never been before, was soon warned not to say anything against the other churches, as there would be many of their members out on that day. On the way to the meeting-house it was suggested to him that it would not be advisable to say anything in regard to the liquor traffic, as a certain dealer, *who always subscribed liberally to the church*, would be there. After entering the pulpit, a brother went up and whispered in his ear not to make any attack on infidelity, as there were several infidels present, and it was hoped that they would subscribe liberally for the preaching that year. Beginning to feel himself fenced up within narrow limits, the preacher said: "Well, pray tell me what I shall preach about, then?" The answer came promptly: "Why, preach against the Jews; I don't think they have a friend in this town."

But we must get on with our history.

### CHAPTER III.

THE Reformation in the West was somewhat different from that of Eastern Ohio and Western Virginia and that of Central Kentucky. It was in some degree a compound of the two. There ran forth from the hills of Brooke county, Virginia, a stream of very pure and living water, which flowed to the westward with a very steady, gentle, and gradually increasing flood. There came up from the South another stream, not quite so clear and pure, but with a more impetuous current and a much more rapidly increasing flood, which flowed Northward until the two united and formed a grand river of the water of life. This enlarged stream we call the Reformation in the West.

The Campbells were at first so sanguine as to suppose that their plea would only need to be presented in order to be accepted by all religious people. Especially did they expect all Baptists to fall in with it at once. So different from this was the fact, that in a short time they settled down in the Mahoning Association to edify the Disciples of that Association as best they could, and scarcely made any effort to proselyte or even to carry their views beyond these narrow limits. But such a light could not be hid under a bushel. By a circumstance trivial in itself, but such a circumstance as in the providence of God is usually made to bring about grand results, the churches of the Mahoning Association were transformed in a few months and filled with a great zeal to evangelize the world. The church at Braceville, one of the churches of the Association, sent up the following request: "We wish that the Association may

take into serious consideration the peculiar situation of the churches of this Association, and if it would be a possible thing for an evangelical preacher to be employed to travel and teach among the churches, we think that a blessing would follow." Walter Scott was chosen in accordance with this request. The proceeding was a new thing in a Baptist Association, and seemed to need some sort of defence. It was therefore voted at the same meeting, "that a circular letter be written on the subject of itinerant preaching, for next Association, by A. Campbell." This was in the latter part of August, 1827, and was the dawning of a new era in the history of the Reformation. Still under the deadening influence of Calvinism, the churches had not, up to this time, awakened to the importance of evangelistic efforts.

But this was the day of their awakening, and Walter Scott was, by the same Providence, the very person to begin the work. Of this remarkable man and of his fitness for this especial work, Dr. Richardson writes as follows:

"He was then in the full vigor of his life, being nearly thirty-one years of age, having been born in December, 1796, in the town of Moffat, Scotland, and his preparation for the work before him had been ample. Educated at the University of Edinburg, he had largely added to his literary acquirements by assiduous devotion to study and self-culture while engaged in teaching during the ten years preceding his appointment as evangelist. Much more had he accumulated vast stores of accurate Scripture knowledge and enlarged religious observations and experience. His memory was thoroughly furnished with the word of God; his faith and love had culminated in an affectionate personal attachment to the Redeemer, who was ever present to his thoughts; and his imagination had been fired by the glorious hopes and promises of the Gospel, which he



ardently longed to see triumphant, in its primitive purity, over the errors and corruptions of the time. Having an agreeable musical voice and graceful manner, a lively fancy, replete with classical and sacred imagery, and abounding in striking illustrations, he possessed many of the qualities of the successful orator. At the same time, his genius for analysis and classification, and his thorough insight into the nature of the Christian institution, enabled him to present its great and stirring truths *with a force and clearness seldom equaled.*”\*

Mr. Scott went abroad on his mission. The Reformers had written and spoken somewhat on the subject of baptism for the remission of sins, but they had never put such instruction into its place practically. The “mourner’s bench” of the Methodists, the “anxious seat” of the Presbyterians, and the Baptist “experience,” had given rise to certain modes of procedure, in efforts to convert sinners, and both the world and the church expected one of these modes of procedure in all cases. The sinfulness of man and his need of a Saviour were preached, Jesus was held up as the only Saviour, and sinners were exhorted to look to Him and expect Him to come, with a power that could be felt in the soul, and save them. The Methodists had the mourning sinner to wait at the mourner’s bench to pray and be prayed for that he might be converted. The Presbyterians set him upon the anxious seat, to await the converting power. The Baptists were not much given to rely on any “human efforts.” They were in those days generally Calvinistic and believed in an “irresistible grace.” Still they taught the sinner that he might expect an experience of grace in the soul, and promised that whenever

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\* Memoirs of Alexander Campbell, vol. ii., p. 181.

he could tell a satisfactory experience they would baptize him.

To face long-established usage, and, instead of putting the penitent sinner on a mourner's bench or anxious seat, or in expectation of a wonderful internal experience of the mystical power of God, simply to say to him, "Repent and be baptized in the name of the Lord Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Spirit," required no small degree of courage. Walter Scott had learned the truth on this subject, and after some very natural hesitation, determined to put it into practice. His first effort was made at a place outside the bounds of the Association. It so astounded the people that not a soul moved when he gave the gospel invitation. But he believed he was right; he had committed himself, and now he must defend his course. He announced that he would deliver a series of discourses on the Ancient Gospel, at New Lisbon, Columbiana Co., Ohio. The event is so important that we ask the reader's attention to a pretty full account of it as given by William Baxter :

"The Baptist Church at that place had become acquainted with him at the Association, and received with pleasure an appointment from him for a series of discourses on the Ancient Gospel; and the citizens were glad to have a visit from the eloquent stranger. On the first Sunday after his arrival, every seat in the meeting-house was filled at an early hour; soon every foot of standing room was occupied, and the doorway blocked up by an eager throng; and inspired by the interest which prevailed, the preacher began. His theme was the confession of Peter, Matt. xvi. 16: "Thou art the Christ, the son of the living God," and the promise which grew out of it, that he should have

intrusted to him the keys of the kingdom of heaven. The declaration of Peter was a theme upon which he had thought for years ; it was a fact which he regarded the four gospels as written to establish ; to which type and prophecy had pointed in all the ages gone by ; which the Eternal Father had announced from heaven when Jesus came up from the waters of Jordan and the Spirit descended and abode upon him, and which was repeated again amid the awful grandeur and solemnity of the transfiguration scene. He then proceeded to show that the foundation-truth of Christianity was the divine nature of the Lord Jesus—the central truth around which all others revolved, and from which they derived their efficacy and importance—and that the belief of it was calculated to produce such love in the heart of him who believed it as would lead him to true obedience to the object of his faith and love. To show how that faith and love were to be manifested, he quoted the language of the great commission, and called attention to the fact that Jesus had taught his apostles “that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.” He then led his hearers to Jerusalem on the memorable Pentecost, and bade them listen to an authoritative announcement of the law of Christ, now to be made known for the first time, by the same Peter to whom Christ had promised to give the keys of the kingdom of heaven, which he represented as meaning the conditions upon which the guilty might find pardon at the hands of the risen, ascended, and glorified Son of God, and enter into His kingdom.

“After a rapid, yet graphic review of Peter’s discourse, he pointed out its effect on those that heard him, and bade them mark the inquiry which a deep conviction of the truth

they had heard forced from the lips of the heart-pierced multitudes, who, in their agony at the discovery that they had put to death the Son of God, their own long-expected Messiah, cried out, "Men and brethren, what shall we do?" and then, with flashing eye and impassioned manner, as if he fully realized that he was but re-echoing the words of one who spake as the Spirit gave him utterance, he gave the reply, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." He then, with great force and power, made his application; he insisted that the conditions were unchanged, that the Word of God meant what it said, and that to receive and obey it was to obey God and to imitate the example of those who, under the preaching of the Apostles, gladly accepted the gospel message. His discourse was long, but his hearers marked not the flight of time; the Baptists forgot, in admiration of its scriptural beauty and simplicity, that it was contrary to much in their own teaching and practice. Some of them, who had been, in a measure, enlightened before, rejoiced in the truth the moment they perceived it; and to others, who had long been perplexed by the difficulties and contradictions of the discordant views of the day, it was like light to weary travelers long benighted and lost."\*

A curious circumstance, illustrative of the fact that the principles of the Reformation were, during a period of several years, grasped by many different men who had no knowledge of each other, is related in the history of this meeting. There was a man by the name of William Amend living in that community, who had by his own researches arrived at the same conclusions as to the Bible teaching

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\*Life of Walter Scott. pp, 103—5.

presented in Mr. Scott's discourse. He had declared his convictions to his wife, and that, if he ever found a man who preached it that way, he would make his confession and obey the Gospel. He was a member of the Presbyterian church, and a very pious man. On the day when this discourse was preached, taking no interest whatever in Mr. Scott or his work, he had been somewhere else, and passed the meeting-house on his return. Curiosity led him to step in, and he entered the door just as Mr. Scott began to recapitulate the points of his discourse, and stood in the aisle not far from the door. The first words he heard riveted his attention upon the preacher, and he listened with profound and eager attention to the close. When the invitation was given, to the amazement of the congregation, who knew him well, he pressed forward to make his confession and demand baptism.

This happened November 18th, 1827. Immediately, Thomas Campbell, Alexander Campbell, Joseph Gaston, Aylett Raines, William Hayden, John Henry, and very soon after, a host of others, joined Walter Scott in this last and greatest step in the restoration of the Ancient Gospel to the world. They hesitated not, thereafter, to say to a penitent believer, as Ananias said to Saul of Tarsus: "Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

But clear as were their scriptural answers to believing penitents, the masses of religious people were by no means ready to receive their teaching as sound doctrine. The clergy grew furious, and the opposition to the Reformation was more determined than ever.

The Reformation of Virginia and the Western Reserve of Ohio, thus strongly marked, and by its thoroughness effectually separated from all the forms of religious society

around it, gradually extended westward. But before it penetrated Eastern Indiana, the region with which we are immediately concerned, it had coalesced with another reform movement, and the coalition, as above remarked, was somewhat different from either of the original movements. It was not, indeed, different in doctrine; but there was an element of character in the men who led the Reformation in the West which gave it increased vitality, and made it more acceptable to western people. This additional element we shall now briefly trace.

Barton Warren Stone was born in Maryland, December 24th, 1772. When about seven years of age, his father died and his mother moved to Pittsylvania county, Virginia. Here he spent nine years of his youth, and made great progress in the elements of an English education. At the age of eighteen he entered an Academy at Guilford, North Carolina, with a view to qualifying himself for the legal profession. While attending the school at Guilford, a great religious excitement prevailed, under the labors of James McGready, a Presbyterian minister. Mr. Stone became deeply concerned about his salvation, and for a whole year was in agony, weeping and mourning, and seeking relief, but finding none. One day, after hearing a touching discourse on the text, "God is love," he retired to the woods with his Bible, and while reading and praying, he experienced a tranquil state of mind which he at once accepted as evidence of his salvation.

Having finished his school studies, he began to think of preaching. Then came another season of doubt and perplexity—he had not clearly had "a call to preach." But his old preceptor re-assured him with the declaration that a desire to glorify God and save sinners was evidence enough of a call to preach. Upon this assurance he be-

came a candidate for the ministry in the Orange Presbytery. During the time of his preparation he was repeatedly thrown into doubts and gloom by the difficulties of the scholastic theology which he was called on to study. His mind craved something that was tangible and that he could understand. He was particularly disturbed by the perusal of "Witsius on the Trinity," which had been put into his hands for his enlightenment (!) in that profoundest of all mysteries in a system of mysterious divinity. He was finally licensed to preach. But knowing that at the time of his ordination he would be called upon to subscribe to the Westminster Confession of Faith, as containing the system of doctrine taught in the Bible, he determined to give it one more thorough examination. He had, up to this time, partially evaded the subjects of the Trinity, election, reprobation, etc., as great and unfathomable mysteries, and had dwelt on the practical duties of religion. But now he saw that these were essential parts of the system he would be asked to subscribe to and teach. Being a thoroughly candid man, and unable to reconcile the difficulties he met with, he determined to submit his dilemma to the action of the Presbytery. Calling two of the more prominent ministers aside, he stated his difficulties to them. After a protracted conversation, in which they found they could not relieve his mind, and wishing to retain so promising a young man to the ministry of their church, they asked him how far he would be willing to subscribe to the Confession. "As far as it is consistent with the word of God," was his prompt response to this interrogatory. The same answer, given before the Presbytery, was accepted and he was ordained at a regular session of the Transylvania Presbytery.

Some time before his ordination he had emigrated to

Bourbon county, Kentucky, then comparatively a new country. His preaching here was so acceptable that he received and accepted a call to the pastorate in the Cane-ridge and Concord churches. It was to this pastorate that he was ordained as above described.

In 1801 a wonderful religious excitement prevailed in Southern Kentucky and Northern Tennessee. Mr. Stone, hearing of this revival, and that it was conducted under James McGready, the minister who had first awakened his religious feelings some years before in North Carolina, went down to Logan county, to attend a camp-meeting which was to be held there. The excitement was attended with certain nervous agitations and cataleptic attacks of a very wonderful character. These strange affections were not confined to those persons who were under conviction. Frequently a mere spectator, who thought himself self-possessed, would become the subject of a sort of spasmodic action, and would be jerked this way and that way, most violently, as if under some awful but invisible power. This was the more frequent form of the attack, and people called it "having the jerks." Sometimes a profane man would take the jerks very suddenly, and grasping a tree or bench to try and hold himself still, he would jerk and swear and swear and jerk, until, overcome by the powerful excitement, he would swoon away. From this swoon he would, after a time, revive, calm and tranquil, and believe he had been converted; or, perhaps, revive only to a despairing sense of his sins, and to go through another series of spasmodic jerks. Others sank into a swoon at the first attack of the supposed converting power, and after lying for a time entirely motionless, as if dead, would suddenly revive and praise the Lord with a shout or with a song.



Mr. Stone looked upon the scene for a time, and became convinced that these manifestations were the work of God, sent among men to arouse them to a sense of their sinfulness and need of a Saviour. On his return to Caneridge, these strange things occurred under his own preaching. At a protracted meeting in August of that year, more than twenty thousand people were in attendance; Methodist and Baptist preachers joined with the Presbyterians, and preaching was kept up at several different places on the camp-ground at the same time.

But stranger still than these jerks and catalepsies was the awakening of that Calvinistic people to a sense of the necessity of using the means of grace which God has ordained. Barton Stone was an Old School Presbyterian, and the Baptists who joined him in the meeting were Calvinists of the strictest sect. Yet Mr. Stone says that they boldly preached the sufficiency of the gospel to save men, and that the testimony of God was designed and is able to produce faith. "The people appeared," he said, "as if just awakened from a sleep of ages; they seemed to see for the first time that they were responsible beings, and that the refusal to use the means appointed was a damning sin." This recognition of man's responsibility under the enlightening influence of the word which God has spoken unto us by His son, is the fundamental principle of the separate Reformations which we are now comparing. In it they were perfectly agreed. But the Caneridge revival had not followed it to its full results, as will presently be shown.

The authorities of the Presbyterian Church could not long endure so great a departure from the standards, and soon one of the offending preachers was put upon his trial before the Synod at Lexington. Believing that the

Synod would decide against him, and institute proceedings against others, five ministers entered a protest against the action of the Synod and withdrew from its jurisdiction. These five men were Robert Marshall, John Dunlavy, Richard McNemar, Barton W. Stone, and John Thompson. David Purviance was, at the time of the withdrawal, a candidate for the ministry, but withdrew and joined the protestants. The protesting ministers at first formed a new Presbytery, naming it the Springfield Presbytery. But soon, realizing that such an organization was unscriptural, within a year after its formation, at a meeting of the Presbytery, they drew up what they facetiously called "The last will and testament of the Springfield Presbytery," and dissolved it. They discarded all human creeds, and held that the Bible was a sufficient rule of faith and practice. They laid aside the name Presbyterian and called themselves Christians. The churches planted by them were called Christian churches. And in course of time, when such churches were so multiplied that they began to regard themselves denominationally, or as a distinct party in Christendom, the churches collectively were called, "The Christian Connection." Those not belonging to this "Connection" usually spoke of it as "The Newlight Church," and its members as "Newlights."

This "Christian Connection," starting at Caneridge, in Kentucky, extended eastward and northward, while the Reformation of Bethany and eastern Ohio reached westward and southward, until the parties, as early as 1830 came into contact, or rather, it might better be said, came together. Three preachers of the Christian Connection were present at the session of the Mahoning Association above referred to, which chose Walter Scott as a traveling evangelist, and were invited to seats in the Association.

The Caneridge Reformers, or “Newlights” as they were often derisively called, did not come to the clear and settled views of baptism that were held by the Bethany Reformers. Robert Marshal had, as early as 1801, called Barton Stone’s attention to the subject, declaring his belief that the Baptists were right in regard to it. After the great revival, the subject was again agitated, and although they agreed to exercise forbearance toward each other in regard to it, immersion was very generally practiced. Mr. Stone quite early stumbled on the truth in regard to the design of baptism, but did not at the time have so clear a conception of what the Bible teaches as to adhere to it firmly—he only “saw men as trees walking.” At a great meeting held at Concord, mourners were as usual called forward to pray and be prayed for. Some, after long waiting and many prayers in their behalf, still failed “to obtain the blessing.” Looking upon them with most earnest solicitude in their behalf, “the words of Peter on Pentecost,” said Mr. Stone, “rolled through my mind: ‘Repent and be baptized for the remission of sins, and you shall receive the gift of the Holy Spirit.’ I thought were Peter here he would thus address these mourners. I quickly arose and addressed them in the same language, and urged them to comply.” But the effect was like that of Walter Scott’s first discourse and invitation, above alluded to. The people were simply amazed. They had long been held in expectancy of a baptism “with the Holy Ghost and with *fire*,” and, as Mr. Stone afterwards wittily observed, the suggestion of *water* “had a chilling effect” upon them. But he did not have such decided convictions as Mr. Scott, and consequently did not follow up the Scripture teaching on that subject. The “Christian Connection” therefore con-

tinued to receive members into full fellowship and communion without baptism if they did not "feel it a duty to be baptized."

Notwithstanding their differences on baptism, they were so much alike on other important matters which separated them from the religious world around them that whenever they came together the subject of *union* would naturally agitate the minds of both parties. Both communities had thrown aside human creeds and formulas; both had discarded all human names; both were urging all who love our Lord Jesus Christ sincerely to unite on the Bible as an all-sufficient rule of faith and practice; and finally, both communities were fully recognizing man's responsibility by urging sinners to believe on the Saviour through the testimony of God, to repent of sins and obey the Gospel. On this latter subject the Christian Connection were not fully agreed among themselves. Those of them who refused to unite with the Bethany people, and who maintained still a separate existence as the "Christian Connection," fell back into the old notions of mystical religion.

The union of two religious parties so nearly allied would seem, to a man with his mind still full of denominational forms, no difficult matter. But Mr. Campbell and Mr. Stone were for some time quite puzzled with it; and when the solution came, it was rather a general providence of God than the result of any formal ecclesiastical action.

"Both Mr. Campbell and Mr. Stone were alike devoted to the great end of uniting the true followers of Christ into one communion upon the Bible, but each regarded the method of its accomplishment from his own point of view. Mr. Campbell, contemplating the distinct congre-

gations, with their proper functionaries, as the highest religious executive authority on earth, was in doubt how a *formal* union could be attained, whether by a general convention of messengers, or a general assembly of the people. Barton W. Stone, on the other hand, looking at the essential spirit of the Gospel, exclaimed, 'Oh, my brethren, let us repent and do the first works, let us seek for more holiness, rather than trouble ourselves and others with schemes and plans of union. The love of God, shed abroad in our hearts by the Holy Ghost given unto us, will more effectually unite than all the wisdom of the world combined.' This great truth was not long in being exemplified, and that, too, by methods which, like the natural movements of the body, were the most direct and simple."\*

The question of union was soon solved, as far as it could be solved, by the ministrations of godly men who visited the congregations of both communities and taught them to worship together. In 1831, John T. Johnson became a co-editor of the *Christian Messenger*, a periodical published by Barton Stone at Georgetown, Kentucky. This editorial union was soon followed by the union of the two churches in Georgetown. At the close of the same year a general meeting was held at Georgetown, including Christmas day and continuing four days. Another was held at Lexington, including the New Year's day following. No formal action was taken at either meeting, because the congregationalism of both parties was so pure and simple that it was supposed to be impossible to take any formal action. But a better understanding and increased fraternal regard was the result of the general

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\* *Memoirs of Campbell*, Vol. II, p. 373.

interchange of views by the leading preachers of both parties at these meetings. In a short time the two congregations in Lexington united. A union of the two churches in Paris next took place ; and so the work went on, till nearly all of the two classes of Reformers were united and became one people throughout the State of Kentucky.

The union was not so complete elsewhere. Some took alarm at the preaching of baptism for the remission of sins and were inclined to hold on to the old views of a mystical religion. These, appropriating the name "Christian Church" denominationally, have crystallized into a regular sectarian organization, and have diverged so far from the teaching of Stone and Campbell that they will more readily fraternize with the United Brethren and Protestant Methodists than with the advocates of the ancient order of worship.

The principles of the Reformers were such as to cut them loose from all sectarian organizations ; and, existing as separate people, there began to be felt a necessity for some distinctive denominational epithet. Regarding Alexander Campbell as the leader, the people around them soon resolved the difficulty by calling the Reformers, "Campbellites," while the aggregate of the churches was styled the "Campbellite Church." By the same authority the Kentucky Reformers were called "Newlights" and their connection, the "Newlight Church."

"Campbellite Church" and "Newlight Church" was an easy and ready way of distinguishing the two peoples from each other and from the religious parties around them. But those who held with Mr. Campbell so persistently and so emphatically repudiated the term "Campbellite," that common courtesy has commanded the

disuse of the term. "Reform Church," and "Disciple Church," have been used in some localities, but have never been acknowledged by the people themselves as appropriate. "Christian Church," is, perhaps, most current of all terms used for this purpose, and withal the least objectionable to the people for whom a name is sought.

The situation is one of considerable difficulty. Separated by our principles from the sects and parties of Christendom, we desire to speak of ourselves, or of "our brotherhood," as such. We want a Bible term, for we profess to be guided by the Bible in all things. But all the terms in the Bible apply either to the local congregations, or to the whole body of Christians. There is no Bible name for "our brotherhood," in this sectarian sense. It would be well if all the members of the Churches of Christ would abandon the denominational idea altogether. There is an exclusiveness involved that is contradictory to the principles of the Reformation.

The confusion in the use of the term "Christian Church," by two communities not in fellowship with each other, was, at the time and in the locality of which we write, very great; for both parties were quite numerous in Eastern Indiana, and the differences between them had come to be very marked. As above noted, these parties had generally united in Kentucky. But there were some there, and many in other places, who took alarm at the thought of baptism for the remission of sins, and grew quite determined in their opposition to those who taught it. They also fell back from the teaching of Mr. Stone, that the Gospel is to be believed upon the testimony of God, and obeyed, to the old notion of a mystical spiritual regeneration, and returned to the old revival methods.

The excitement of the Caneridge revival made all the

converts wonderfully enthusiastic. It has been observed that the Bethany Reformers were not at all a proselyting people until after they were awakened to that work by the tremendous zeal of Walter Scott. But the case was very different with the Caneridge Reformers. They were born in an excitement. Even when they had grown so far enlightened as to rely on the testimony of God to produce faith in the honest-hearted hearer, they continued to preach with the same fiery zeal as before. Everything was made as real by their strong faith as if the facts they preached were transpiring before their eyes. The words of God on the pages of the Bible were as real as if they had been spoken directly to them from heaven in an audible voice.

It was the addition of these zealous people that gave a somewhat different character to the Western Reformers. They had the clear conception of the Gospel truth characterizing Campbell and Scott, and were impelled in its proclamation by the zeal of Barton Stone. Protracted meetings were held everywhere that people could be congregated to hear the word of God. Sinners were thoroughly instructed in the Gospel, and were then exhorted and warned, by all that is involved in eternal happiness or everlasting destruction, to believe and obey.



## CHAPTER IV.

WE must detain the reader yet awhile to introduce the remarkable man who brought the light of the Gospel to Benjamin Franklin and baptised him. It is another example from the long list of free minds that refused to be entangled in the meshes of the sectarianism which prevailed all around him. Samuel Rogers did not perhaps learn, unaided, "the principles of the doctrine of Christ," but, aided at first only by a pious mother's prayers and counsels, he did learn enough of the Bible to realize that there was something higher and better than he saw around him. The best account of the man we have at hand is an autobiographical sketch which we subjoin, from Dr. Richardson's *Memoirs of Campbell*, Vol. II, p. 331, *et seq.* :

"I was born in old Virginia, November 6, 1789 ; moved to Kentucky in 1793 ; settled in Clark county, Kentucky, until 1801. Moved then to Missouri, called Upper Louisiana, then under Spanish rule. My mother, a pious Methodist, sewed up her Bible in a feather-bed to keep the priests from finding it. This is the only Bible I ever saw till I was grown. My father urged my mother to leave her Bible, as it might give her trouble in this new country, but she said she must have it to read to her children ; and she did read it to us much, and by her piety and counsels tried to impress its truths upon our minds and hearts. As I was the eldest child, this was all the preaching I heard until a young man.

"After my mother had taught me to write my name and spell a little, I was sent to school three months. At the

end of this time I graduated with honor, having learned to read, write, and cypher to the rule of three. This was about all our teachers knew themselves. My mother's readings, prayers and counsels, gave me early a high regard for her religion. Though my proud heart often rebelled, yet a mother's voice would bring me back to sober reflection again. I heard a Methodist preach the first discourse I ever listened to: soon after I heard a Baptist. I liked the free salvation of the Methodist, but disliked his baptism. I liked the baptism of the other, but disliked his Calvinism. I returned to Kentucky about nineteen years old, and found a great stir occasioned by the late strange revivals under B. W. Stone and others. Many abused Stone, while others praised him. I, however, went to hear him for myself, and was much pleased. He called on all to come to Christ, and invited all to lay aside their creeds and take the Bible as the only rule of faith and practice. I was pleased with his preaching: it sounded like the truth—like the religion I had heard of. Whatever may have been said of the errors of Stone and those people, it was evident they were spiritually minded, and the most prayerful people of their times. I was baptised by Stone, 1812. The war came on, and the church became greatly demoralized; and I, among the rest, was by no means exempt from its unhappy influences. However, after the war, through the preaching of Stone and others, we all got to work again, renewing our covenants with God, and a glorious revival followed. I became an exhorter by necessity. We held little meetings from house to house, and often had to send for a preacher to baptize our converts. The preachers told me I was called of God to preach. I had not thought of being a preacher, but being convinced by their arguments that I was divinely

called, I was ordained by Stone at Caneridge, fifty-two years ago. He then gave me a Bible, saying: 'Preach its facts, obey its commands, and enjoy its promises.' I was greatly troubled about my call. I contended that if I was called, as were the Apostles, I ought to have their credentials and be able to prove my apostleship. I attempted to draw from dreams and visions and vague impressions, some superhuman aid; often went on long tours upon a mere impression of the mind, taking it as a call. I thought I ought to perform miracles. My mind was often in a wretched state. About this time I got the Christian Baptist, and found relief. I believe I should have gone crazy but for Alexander Campbell. I was not slow to embrace his view, but knew it to be truth the very moment I saw it, and at once and in haste adopted it. This was about 1825. I had travelled thousands of miles, preached all over the wilds of Ohio, Indiana, Illinois, Missouri,—swam rivers, exposed myself to every danger, saying, 'Wo is me, if I preach not the gospel.' I was ardent, impulsive, enthusiastic, and my labors were greatly blessed. But a heavy gloom hung over me when I would think of my call and compare it with that of the Apostles.

"Bless the Lord! Alexander Campbell came to my relief. His debate with Walker, and then his debate with McCalla, waked up the people, and to me it was like the rising of the sun after a long, gloomy night. I heard him at Wilmington, Ohio, on his first visit. I compared him to Ezra of old, that great reformer who restored to Israel the lost law of God. Stone had given me the book, but Campbell taught me how to read it in its connection. I took his first periodical, the *Christian Baptist*, and since that time have taken and read everything he ever pub-

lished. I owe him more than any man since apostolic times. He preached no new gospel, and brought in no new God, but taught us how to worship intelligently the God whom we had ignorantly worshipped, and to go back over the heads of all human teachers to the great Fountain of truth for our faith and practice.

“Alexander Campbell taught as no other man, but with a clearness and simplicity that carried at once conviction to the mind of every man of common sense. He gave me the New Testament he published, with preface and appendix. I have it yet. It is the best of all new translations ; his preface and appendix are invaluable.

“I have sacrificed my whole life for this cause ; received almost nothing for twenty-five years of the time ; baptized my thousands—I think seven thousand, as near as I could tell—but have a beautiful home ready for me on the other side of Jordan. I am in my eightieth year—preach much yet—my voice is as good as ever ; can speak in the open air so as to be heard by one thousand people. Amen.”

The sketch is characteristic of the man, and also shows the difference between the two reformatory movements described in the last chapter. “Stone had given me the book, but Campbell taught me how to read it,” is one of those short and significant sentences which comprehend a whole history. Those who knew Mr. Rogers will not agree that he has exaggerated the facts of his long career. He was naturally an ardent man, and religiously was fired with all the zeal of the great Caneridge revival. He knew the Bible thoroughly, and drew the contrast between it and the compound of mysticism and scholastic theology received by the people generally as religion, with a master hand. After properly instructing the people, he went

on to exhort men to obedience. His exhortations were in the spirit of a man rushing into his neighbor's house to notify him that his house was in flames, and warning him to make haste if he would save his life. The awful realities of death and the judgment seemed to be immediately before him, and he could make sinners *feel* that they were in danger. Such appeals were, of course, fruitful of good results, and sinners confessed and obeyed the Gospel under his ministrations by scores, by fifties, and by hundreds.

In the year 1834, Samuel Rogers moved into Henry county, Indiana, and settled a near neighbor to Joseph Franklin, Sr. There had been a small congregation of Disciples already formed, which, for some reason, did not harmonize with Mr. Rogers. He preached for a time in a school-house; but presently the disagreement just alluded to led to his exclusion from the school-house. This exclusion was regarded by most of the people of the community as a manifest injustice, and awakened a general sympathy in Mr. Rogers' favor. He thereafter preached in groves, barns and private dwellings, to increased audiences. It was this general sympathy, shared in by Mr. Franklin, that led him to attend the meetings of the new preacher.

Joseph Franklin and his wife, while residing in Eastern Ohio, were members of the Protestant Methodist Church, and had been immersed. In their new location they found no church of their own, and had affiliated with the Episcopal Methodists. They were very religious people, strong in faith, and well versed in the Scriptures, but still quite committed to the Methodist doctrine, and prejudiced against a horrid something they had heard of, called "Campbellism." When Mr. Rogers first preached in the neighborhood, Mr. Franklin and a neighbor went to hear

him. Benjamin, who had up to this time given the subject of religion no especial thought, accompanied them. On their return from the meeting, the two older men were in a high state of excitement over the preaching they had heard. Benjamin had himself paid but little attention to the preaching; but the excitement of his father and the neighbor soon attracted his notice. The preacher had held the doctrine, as they avowed, that "baptism is essential to salvation," and it was most abominable heresy. Irreligious as he was, Benjamin had heard preaching, and the Bible had been regularly read to him and his brothers, all their lives. He therefore knew something of its contents, although wholly ignorant of the points of religious controversy, and now, taking part in the conversation, he very innocently inquired whether baptism is not commanded by Christ. They both at once admitted that of course it is. "Well," said he, "is it not essential to obey the commands of Christ?" They were both so taken aback by this way of reasoning on the subject, that they made no direct answer to the puzzling question. Benjamin did not forget the circumstance, and quite frequently related it when discoursing on the design of baptism.

Joseph Franklin took no interest after this in Mr. Rogers, until his sense of justice awakened his sympathy for one who, he believed, had been wronged. This motive at first led him to go regularly to the meetings; but it was not long till a much deeper interest attracted him. He soon learned that the doctrine was not what it had been represented to be. The profound religious feelings of Mr. Rogers impressed him greatly, and he began to see everything in a new light.

Early in December the preaching began to show some visible results. Benjamin and Daniel Franklin obeyed

the Gospel. A week later, Benjamin's wife and his brother Josiah were baptized. In a short time some thirty or forty persons became obedient to the faith. Among these were Joseph Franklin, another brother of Benjamin, and John I. Rogers, a son of Samuel Rogers. The work went right on and reached to the adjoining settlements, resulting in the forming of several other churches. Early in the spring, or perhaps in the winter, a church was formed, and Joseph Franklin, Sr., and his wife became members.

"The ultimate results of this revival eternity alone can tell." Benjamin, Daniel, Josiah, and Joseph Franklin, and John I. Rogers, all became preachers.

John I. Rogers is a preacher well known personally throughout Kentucky, Tennessee and Missouri, and through the religious periodicals known everywhere as an able defender of "the faith once delivered to the saints."

Daniel Franklin still lives, and preaches regularly. He is almost as well known throughout Eastern Indiana as his brother Benjamin. He is thought by many to be a better speaker than Benjamin was. The breadth and depth of his resources as a preacher may be appreciated when we state that he has been the regular preacher for one church for seventeen years, closing out the seventeenth year with a protracted meeting, which brought into the church a large number of the leading citizens of the community. He has a large family, all Christians except one or two, who are yet of tender years, and one son a preacher. He resides on a farm two miles from Middletown, and very near the place where he and his brothers were baptized. From the resources of his memory, and that of his youngest brother, David, we

gather many of the facts of the early life of Benjamin Franklin.

Josiah Franklin early became an invalid, and, after many years of sorrow and suffering, went to his reward about the time of life when strong men are in the vigor of their manhood. He did not follow up the work of the ministry very long, but was always an efficient member and overseer in the congregation with which he worshipped.

Joseph Franklin, Jr., continued to preach as long as he lived, but divided his attention and energies between preaching and the practice of medicine. He died while yet a young man, at the residence of Benjamin, in Center-ville, Ind., whither he had gone on a visit. The circumstances of his death will be noted elsewhere.

At the time of the revival above described, Washington and David were not more than half-way "through their teens." They did not obey the Gospel until some years afterward. Washington Franklin preached some for a time and then turned his attention to merchandizing. He lived many years in Middletown, but at present resides on a farm near Atlantic, Iowa. Although he gave up the work of the ministry, he did not give up the work of living a Christian, and always was one of the overseers in the church of which he was a member.

David Franklin began to preach soon after he obeyed the Gospel, and has kept it up ever since. His method has been to have four regular monthly appointments for preaching, and to spend four or five days each week on his farm. He has just entered upon his thirty-first annual engagement with one church. In leisure seasons he held many protracted meetings, until disease and the cares of a large family drew upon his energies so largely that he could not engage in such work. He has been



a great debater, and has met in discussion representatives of nearly all the religious parties in Eastern Indiana, and also Spiritualists and other skeptics. He resides on a farm about ten miles south-east of Anderson, Indiana.

The wives of Joseph Franklin, Sr., and Samuel Rogers, and mothers of the preachers just named, were by no means silent spectators while all this good work was going on. They prayed and exhorted most fervently in the meetings of the church, and from house to house continually warned and exhorted both saints and sinners. Mrs. Franklin was not always as "orderly" in the meetings as her sons thought she ought to be. Raised in the Methodist Church, where it was esteemed as evidence of a superior work of grace to become "shouting happy," and of that temperament which renders any one a fit subject of that sort of religion, she did not leave off her early habits until long after her youngest son had become a preacher. Indeed, it was with difficulty that she restrained herself throughout the discourse the first time she heard her grandson preach; and, while a song of invitation was sung, she went about shaking hands with everybody and talking as she went. Her sons made such an ado about it, and urged the Scripture, "let all things be done decently and in order," with such vehemence, that she gradually left off shouting while any one was speaking, praying, or singing; but when she was "entitled to the floor," her exhortations were continually interrupted with shouts and ejaculations of praise.

The meetings were held for two years at the house of Joseph Franklin, Sr. Mention has been made of his fits of despondency. If one of these happened on a day of meeting, he would leave the house and not return until

the meeting was adjourned and the people were gone. One Sunday morning he had gone off to the woods to avoid the meeting. When the services were about half over, he came in and took his seat among the brethren. After he had been in for a few minutes, Mr. Rogers called on him to take part in the devotions. He arose, and, without any attempt at concealment or palliation, told his experience of that morning. He had gone off to the woods, he said, so as not to be at the meeting, "but the mosquitoes were so bad" that he could not stay out. In the effort to talk to the church, he soon rallied and recovered his usual tone. These despondencies were probably the effect, for the most part, of a physical infirmity, but they usually occurred on this wise: He was of a fractious temper and sometimes lost his self-control. As soon as he would cool down from the excitement, he would feel an utter contempt of himself, and he would almost despair. It is rather an unusual experience, and yet perhaps not so uncommon, if the secrets of all hearts could be known. Some persons are capable of maintaining an unruffled exterior when all is tempestuous within. But it was not so with Joseph Franklin, Sr. He never made any effort, apparently, to dissemble his real feelings.

The young members brought in by this revival were nearly all more or less active in the congregation, and eight of them became preachers.

We cannot better close this chapter than by an extract from a chapter of reminiscences by John I. Rogers, furnished to the *Apostolic Times* on hearing of the death of Benjamin Franklin. After giving the facts substantially as above, he adds:

"The young Franklins began to assist in the meetings by prayers and exhortations, which made a profound impression upon all who heard them.

“This revival resulted in the conversion of hundreds of souls; eight of whom became preachers of the Gospel. Four of the Franklins and the writer of this sketch were of the number. If such results followed from the uniting of the heads of two families, what might be accomplished if all who love the Lord Jesus Christ were united into one body?

“Joseph Franklin, Sr., was a good man, but he was not at all times happy. He gave way to feelings of despondency which at times made him very unhappy. My mother described him as dwelling either in the garret or the cellar. Sister Franklin was always cheerful and hopeful, and when her husband was not in a happy frame of mind, she would, at his suggestion, lead in the family devotions. I have heard her often make prayers that would melt every one to tears—and prayers so fervent and eloquent, that I became ashamed of my own poor, weak attempts to talk to my heavenly Father.

“At our meetings she and my mother used to offer invariably the best prayers, and deliver the best exhortations; at least, so brother Ben. and I thought. I suppose that such things would not be tolerated now; nevertheless I should not wonder if things are tolerated at the present day not near so creditable to the church, nor half so much calculated to incline the hearts of the children to the service of the Lord, as the earnest prayers and plain but touching exhortations of our Christian mothers.

“From the day brother Ben. Franklin confessed Christ, he began to exhort sinners and to speak in defense of the truth, both in public and in private. He carried his Testament with him everywhere, and having a ready recollection, he soon treasured up its contents. His zeal for the Master's cause knew no bounds. On one occasion he

attended a Methodist camp-meeting, and greatly annoyed the preachers by taking notes of their discourses, and looking now and then into his New Testament to see if they had not misquoted the Scripture. This I think was the summer after his conversion. About the same time he was challenged to debate some question which I have forgotten, and I cannot now recall any of the circumstances, except that he had me to represent his adversary a few days before the debate was to take place; his brothers, Daniel and Joseph, being our moderators. I distinctly remember, however, that I came off second best. In company with his brothers, I often visited him, when it was our invariable custom to read the Scriptures, sing some stirring song of praise, and offer prayers to God. Religion was his theme, morning, noon and night. Sometimes he retired to the deep forest to find hours for undisturbed prayer.

“His first written production was a contribution to the *Heretic Detector*, a periodical edited by the lamented Crichfield, then of Middleburg, Ohio. I read it with much interest. As well as I can remember, it was an earnest exhortation to sinners to turn to God, by all the motives of heaven and the terrors of hell. This article must have been written about two months after he united with the Church.”\* During the summer (1837,) I accompanied him to his first appointment, which was at a private house, some four miles from his own house. His text was Luke ix., 35: ‘This is my beloved Son: hear ye him.’ How prophetic was his subject that day of what was to be his theme during the remaining forty years of his Christian ministry!

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\* It was about eighteen months. J. F.

“At the close of his discourse he invited me to speak, but my heart failed me. He then called on his brother Daniel, who responded in a few remarks. In all my associations with Brother Franklin, there was but one thing which rendered his company the least unpleasant to me, which was the fact that his burning zeal administered to me constant reproof. He outstripped me so far in endeavors to save sinners that I was ashamed of myself. He would propose some plan for the accomplishment of a desired end, and before I had fairly adjusted myself to the scheme, he had the work half done. He left no space for dodging between the resolution and the execution. He would say, ‘Let us do this,’ and by the time he had fairly pronounced the words he was at work. In the beginning I had the advantage of him in the way of general reading, and I suppose my education was something better than his; yet he ventured freely upon ground that I was too cowardly to occupy. He urged me to employ myself more actively in trying to save sinners. My answer was, that when I had prepared myself, I intended to devote my life to preaching the Gospel. He said in reply, ‘You know enough now to tell a poor sinner how to be saved, and work will so stimulate your mind that you will gather up more knowledge, as you proceed in the Master’s cause, than you can get in the same time at any school in the country.’

“Soon after this our paths diverged, he going on his way working and studying, and I on mine, idling and half studying; so that, when we next met, he was more than a head and shoulders above me in knowledge, and I was farther from being ready to preach than ever.

“A few months after this, I visited a friend in Wilmington, Ohio, during the progress of a very interesting meeting which was being conducted by Walter Scott, who was

then in his prime. From some cause I was hindered from attending the meeting on a certain day; and when the family returned from church, they informed me that I had missed hearing the best sermon of the whole meeting. "Why," said I, "did Brother Scott surpass the sermon he made on Sunday morning?" "O, it was not Brother Scott," answered they, "but Brother Ben. Franklin from Indiana." I was not long in joining the company of my brother Ben. I found him surrounded by old brethren who had followed him to his lodgings for the purpose of drawing from his rich storehouse treasures of knowledge.

"This occurred, I believe, in the autumn of 1841."

## CHAPTER V.

PEOPLE sometimes solemnly and ceremoniously "dedicate a house to the worship of Almighty God," and then in a few years, unceremoniously *desecrate* the same building to a store, a shop, or a stable for cattle, because they want a finer one. So men are sometimes solemnly and ceremoniously "ordained to the work of the ministry;" but in a few years, finding a great deal of hard work and deprivation, with but small pecuniary reward, they unceremoniously set aside the solemn "ordination," and go into law, medicine, or anything that promises to pay them better. Benjamin Franklin had a "consecration to the ministry" that could not be set aside. It was an ordination involving the principle that "the righteousness of God is revealed in the Gospel from faith in order to faith," or, as elsewhere stated by the same apostle, that, "it pleased God by the foolishness of preaching to save them that believe." He believed the Gospel, and, as a believer, felt an overpowering impulse to tell the truth to any who would hear him, that they also might believe. And, as already mentioned in the preceding chapter, he at once began to preach, and he never stopped for anything but serious sickness of himself or family. At first it was only an effort to "exhort" a little at the regular meetings of the church, or after some one else had preached. Then an appointment to preach somewhere at night, in some school-house, or in some private dwelling, was ventured upon. To these appointments he would often walk, three, four, or five miles, after a hard day's work. Two or three of the young preachers generally met together and united in the exercises of the meeting. And thus, gradually, he directed the forces of his mind and body to the work, un-

til he lost his interest in all other employments. Four years after his obedience to the Gospel he sold out the mill property, and was never afterward engaged in any regular secular business. For one or two seasons he farmed in a small way upon rented ground.

These early efforts were not of the most encouraging character, by any means. He was so deficient in education, and made so many blunders, that some of the elder brethren talked discouragingly to him about trying to become a preacher. John Longley,\* one of the oldest of

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\* Mr. Longley was born in New York city on the 13th of June, 1782. His parents were devout members of the Baptist Church. In 1790 the family emigrated to the then Far West, and settled at Washington, Mason county, Kentucky. The Indians were very troublesome, and the people lived in a constant state of alarm. At eighteen, John went to learn the trade of a tanner. Soon after, he became the subject of some deep religious feelings, which so affected his conduct that his rude companions, in their mockery, said he was good enough to be baptized, and would probably have dipped him in a tan-vat, had he not, by a vigorous hair-pulling, compelled the "boss," who was the leader in the rudeness, to beg for mercy. In 1801 he gave in a satisfactory "experience," and was immersed in the Ohio river. In 1805, after another fearful experience in deciding whether he was called to preach, he was licensed by a Baptist Association. Like many preachers of that generation, however, he could not accept the standards of his church, and soon fell out with their Calvinism. Gradually freeing his mind from the old doctrines, he finally in the year 1810, on removing from one place to another, took with him a Baptist letter, but deposited it in a congregation of the Christian connection. When the union between the two communities of Reformers, (described in chapter iii.) took place, he went into it with all his soul. He was a most zealous and untiring evangelist. He preached extensively in Ohio, Indiana, and Kentucky. Moved once into Ohio, thence back to Kentucky, thence, in 1830, to Rush county, Indiana. Here he struggled on as a preacher, against great discouragements. Attempting to help his family to more of the comforts of life than a preacher's salary would afford, he opened a small store. The business was unfortunate, and about the time of the revival in Henry county, under Samuel Rogers, he moved to Yorktown, Delaware county, about twelve miles north of the Deer Creek Church, where he resided at the time of which we now write, and when he was a preacher of over thirty years' experience. From Yorktown he removed to Noblesville in 1840. Four years later he went to Lafayette, Indiana, where he resided until his death in 1863. He was married three times, and was the father of twenty-five children, living to survive all but six of them. He preserved an account of the persons he baptized until the number reached eight thousand.



Indiana's pioneer preachers, then resident at Yorktown, Indiana, often met with the young Franklins. In 1859 and 1860 the writer resided in Lafayette, Indiana. Mr. Longley was still living, and told with great glee a number of incidents illustrating the unpromising character of Benjamin Franklin's early efforts at preaching, from which we select the following: "He had a great fashion of saying, 'My dear friends and brethering.' Yes," said the venerable Longley, "he always put the 'ing' to it, in those days. He used the expression a great many times in every sermon, so often indeed, that it was tiresome, and some of us took him to task about it. He doubted whether it was true that he used it 'in season and out of season,' as we had accused him. So, one day when he began a sermon, I got a piece of paper and a pin, and every time he said, 'My dear friends and brethering,' I stuck a hole in the paper. After meeting we counted the holes in the paper, and there were *a hundred and fifty!* But la me!" continued the old man, after a hearty laugh, and a few puffs at his favorite pipe, "it was not long till he shot past all of us." It should be remembered, however, in estimating the frequent recurrence of this expression, that the sermons of those days were "lengthened sweetness, long drawn out." An hour and a half to two hours were the customary limits.

At the same meeting where this occurred, another young preacher made the opening prayer and protracted it to an unreasonable length. After a good laugh at Mr. Franklin, the dreaded critic turned to the preacher who had made the long prayer, and said: "Brother ——, you have not prayed any for about a month, have you?" "Why," said the astonished young man, "what makes you think so?" "Because," answered Mr. Longley, "you

prayed so long at church to-day, that I thought you must be about a month behind with your prayers." These sallies were made in such a kindly spirit, and accompanied with such fraternal suggestions, that, though he was much dreaded as a critic, he was still venerated and beloved by all the young preachers with whom he came into contact.

It must not be supposed that Benjamin Franklin was either blind or oblivious to his defects. He knew them as well as anybody, and felt greatly embarrassed by them. When he had become an old man, and had such a great name, and such a weight of influence that he could afford to laugh at the little spite which sometimes criticised him in this regard, he was still sensitive to it, though he had sense and experience enough not to appear to be moved by it. But he was never so super-sensitive as to surrender his chosen work because of it. He regarded it as a difficulty that could be overcome, and with all the forces of his strong will, he set to work to learn at twenty-seven what most children now-a-days learn at school ere they are fifteen years of age. Copies of Kirkham's Grammar, Olney's Geography, and Talbot's Arithmetic, bearing the thumb-marks of studious use, remained in his small but steadily growing library, late enough for his older children to remember them well. Indeed his eldest can now recall him as he sat, day after day, poring over the then mysterious volumes. That his studies in these books were not fruitless, was evidenced in the assistance he was able to render his children in their primary studies at school. But the schooling that profited him most he obtained in a very different way. It was like the drill of many soldiers in the late war. A regiment formed at Anderson, Indiana, within one month after its organization, went into the battle at Richmond, Kentucky, alongside of veterans. It

may not have greatly increased the efficiency of the army but the fighting of that battle probably drilled these soldiers more in the essentials of soldiery than any month of drill on a parade ground could have done. Benjamin Franklin was a raw recruit, fighting in "the good fight of faith" alongside of such veterans as Longley, Carihfield, Scott and Campbell. He listened to and read after these men, not merely to grasp their thoughts, but to learn their language. If a foreigner should come to this country being ignorant of our language, he would note our grammatical and rhetorical forms with such care as not merely to understand them, but to be able to use them in communicating with us. So Mr. Franklin studied the language of those to whom he listened and after whom he read.

Language learned in this way is like music learned by ear. It will not bear the test of severe criticism—it is often inaccurate; but it quite as often has a freedom and naturalness that, under the professors, can only be attained under the very highest degree of culture. It is certain that, while Mr. Franklin's language was not always critically accurate, it was so simple and easy that he never failed to instruct and entertain the people; and it is equally certain that we have hundreds of good scholars who cannot compare with him at all in this respect.

Early in September, 1840, Mr. Franklin sold his mill property in which he had invested his farm. The milling business did not prosper. It was carried on during the financial depression which followed the crash of 1837. Money could scarcely be had at all, and people were compelled to reduce all expenses within the narrowest possible limits. Besides this, he was gradually turning his energies to the work of the ministry, and perhaps did not study his business and push it forward with the energy

necessary to insure success under discouraging circumstances. The purchasers of the mill failed, and he not only lost his investment, but came out three hundred dollars in debt. This debt was money he held as guardian for some heirs. When the heirs became of age, he paid to them the sum of six hundred dollars, including principal and interest.

Six weeks after he left the mill, his wife gave birth to twins. He now had a family of six children to support. Out of business, burdened by a debt which was fearful for the times, unable to hire as a carpenter or even as wood-chopper or grubber, having no team or tools to work with if he had rented a farm, and no salary for a young preacher to lean upon, the prospect was gloomy enough to make a strong man tremble. The only relief under the appalling circumstances was in the habits of the pioneers, as all articles essential to the subsistence of a family were exceedingly cheap. Flour and meat could be bought at seventy-five cents per hundred pounds. Flannel, jeans, "linsey-woolsey," and a coarse kind of linen, were woven by most families at home, the material being the product of their own industry, and any surplus of such articles was used in lieu of money.

How they came through this dreadful crisis of their lives neither he nor his surviving companion cared to recount. He worked whenever he could get employment, and received occasionally small donations as a preacher. The family lived as families can, when necessity is upon them, without any luxuries, and upon a meagre supply of the comforts of life.

His poverty led to frequent removals after leaving the mill. Three times within two years he moved from one house to another in the same neighborhood, still preaching

wherever he could find an open field, but with no regular appointments anywhere.

In 1840 he held a public discussion with one Eaton Davis, a United Brethren preacher. The debate was held in a grove some miles east of the Deer Creek settlement, near what is now Honey Creek station, on the Logansport and Richmond branch of the Pan Handle Railroad. It was probably his first regular debate. An old gentleman, a member of Mr. Davis' church, attended; but as soon as his own preacher had done speaking he wandered off into the woods out of hearing while Mr. Franklin made his speeches. At the close of each session he would go forward, shake hands with Mr. Franklin, and say, "Well, Benjamin, you have made a complete failure this time."

In these first years of his public ministry he showed his inclination to become a traveling evangelist rather than a local preacher. Indeed, in later years, when he did make stated engagements, he was continually begging off some part of his time to go elsewhere and hold protracted meetings. On one occasion, accompanied by his brother Daniel, he made a tour on horseback northward to Wabash-town, thence down the river to Logansport, and thence by another route homeward. They preached somewhere on their course every night, and at one or two places remained some days. At another time, Benjamin made a tour to Eastern Ohio, into the county where he was born and raised, to visit the acquaintances of his boyhood and youth. He contrived to have a succession of appointments along his route so as to preach at least once each day while on the journey. This trip was also made on horseback.

His brother Daniel, on the contrary, seemed always inclined to settled work as near home as possible. A long-continued affliction of his first wife may have had

something to do with the formation of this habit. He located in the northern part of Madison county, about twelve miles from Anderson, the county town, and built a mill on Pipe creek. He then selected four points, visited each one monthly, and in this way built up four good churches within a few years. While he operated in this field he was frequently assisted in protracted meetings by Benjamin, and as frequently went to aid Benjamin at points in which he was interested. The co-laborers of the brothers thus continued uninterrupted until Benjamin went to Cincinnati.

In the spring of 1842, Mr. Franklin moved to New Lisbon, Henry county, Indiana. This village is located ten miles south-east of Newcastle, the county town, and near twenty miles from the Deer Creek settlement. He remained here something less than two years, preaching regularly for the church in New Lisbon and visiting several other points frequently but not regularly. During his residence here he held a public discussion with George W. McCane, a Universalist preacher. This discussion is now a matter of no especial interest except that one of the parties was a man who has since become known and distinguished among the Disciples. His co-laborers in the ministry while here were John Shortridge and Samuel Hendricks, both then following the more common custom of "preaching for nothing and finding themselves." \*Their work was confined to irregular appointments within

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\*Both had learned to speak in the kind of sing-song tone which was then quite current, and without which many people thought a man had not "preached at all." Mr. H. would continue in that tone until nearly exhausted, and then, placing his hands to his head as if to hold it from bursting, he would slide down from his preacher's tone to the natural key of his voice on the sentence: "My head aches-ah! My brethren. I say my head aches-ah, and I can't preach any longer-ah, so we'll conclude by singing a hymn-ah."

easy reach of their farms. Mr. Shortridge some years later removed to Milton, in Wayne county, and took some transient interest in the periodical which Mr. Franklin was publishing, but did not long continue in connection with the paper. He still survives, full of years and infirmities; but a man of God, and strong in the faith, waiting for the redemption of the Lord's people.

In less than two years, Mr. Franklin, in the spirit of the true itinerant, gathered his household goods and his family together upon two or three farm wagons, and moved eastward, to the place where the village of Bethel now stands, and about twelve miles north of Richmond, Indiana. The village owes its name to the old Bethel church, which stood there thirty-four years ago. This church is known in Eastern Indiana as the home of Hosea Tilson and Elihu Harlan, who were two of that noble host of pioneers who established the Reformation in the West, coming and going, preaching and baptizing, without remuneration. The criticisms passed upon these pioneers, indulged in by some of the late younger preachers, is as unwise as it is selfish and unjust. Had these older men refused to preach unless paid for their services, many of the churches which now keep these same pert critics on full-pay and half-work, would never have had an existence. Instead of being sneered at for their want of lite-

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Many years after this residence at "Jimtown," as we then called New Lisbon, I lived near, and often met, Mr. Shortridge. In one of our familiar conversations he related to me that after he had preached there several years one of the brethren called him around the meeting house on a certain Lord's day morning, and said to him: "Brother Shortridge, you have preached for us a long time and never got anything for it, as I suppose. I don't think it is fair, and I for one feel like paying you something." He then drew out his pocket-book, overhauled a lot of change, selected out *twenty-five cents*, and gave it to him.

rary culture, they are to be highly honored as noble and self-sacrificing men, who planted the truth in this country when no one could be found to undertake the work but them.

While residing in Bethel, Mr. Franklin pushed his acquaintance into Western Ohio. His appointments were still scattered very considerably, the pay was small and irregular, and poverty still haunted the poor tenements which afforded shelter to his family. He now had six children. A seventh was born at New Lisbon, but one of the twins had died. Anxious to better his temporal condition, and believing that he now had opportunity to do so, he again gathered his effects together and moved to Centerville, then the county seat of Wayne county, Indiana. This was in the autumn of 1844.

Reference has been made to the limited salary of the pioneer preachers. Sometimes the pay was tendered in a shape that tried the patience of the preacher's wife to the last degree. At one of the points during these numerous removals, it was arranged that one of the brethren would furnish Mr. Franklin a house to live in, and the members of the church were to bring in provisions as they might be needed. The house was a dilapidated cabin in an out-of-the-way place. At "hog-killing time," many thought of their preacher. Back-bones very neatly trimmed, spare-ribs (very spare indeed), and uncleaned heads and feet, came in such abundance that the wife and mother, already weary and half sick, was thoroughly disgusted. The itinerant preacher had no smoke-house, nor even a meat-barrel. The overplus of these bones was turned to a good account in making soap. A sister, possessed in a high degree of "the gift of tongue," visited the family frequently, and as often reported the state of things at the



preacher's house to the whole neighborhood. When she learned of the soap-making out of the bones, she had two adverse criticisms to report at large. In the first place, the family had been over-supplied with food, so that it spoiled on their hands; and, in the second place, the preacher, who ought to be constantly "laboring for the good of souls," or studying to prepare himself, was idling away his time over a soap-kettle. For her part, she said, she "didn't see why some women had to be waited on so much, any way." This report had a decidedly damaging effect, and as the surplus at their own homes was not so great after "hog-killing time" had passed by, but little more was sent in for the preacher's table. But the dark clouds sometimes have a "silver lining," and this dreary picture in the life of a pioneer preacher's wife was relieved by the ministrations of a good angel in the form of a woman, who had not contributed until after the first rush was over, her good judgment telling her that help would be needed after a while. Then she came with nicely-trimmed hams, sausages and fresh beef, and with all a tender of heart-felt sympathy that went to the suffering mother's heart and unsealed the fountain of tears. Oh, if people could only realize what comfort it is in their power to minister to the suffering and sorrowing, they might often enjoy a rich experience of the truth that "it is more blessed to give than to receive."

Such darning and patching, turning and shifting, as were necessary to make the meagre income satisfy the actual wants of the family, cannot be described. The situation can only be comprehended by the wife and mother who has gone through the trying ordeal. The preacher himself, away from home much of the time, and in the society of brethren ready to do all that can be done to

make him comfortable, has comparatively an easy time. Still, if he has the heart of an affectionate husband and father, it sends a thrill of distress through his soul as he sits down to a table groaning under all the luxuries of the land, to remember the scanty supply on the table spread for his wife and children at home. Many a day did the wife of Benjamin Franklin apportion the scanty supply left to keep the family during his absence so as to make it "reach over," and divide out the little amount she dared to put on the table at one time, so that each one of the hungry children should have his proper share. Many a time, when the little ones had lost all memory of their deprivations in refreshing sleep, has that patient woman sat up and overhauled their clothing, stitching, stitching far into the night, that the little ones should have more comfort the next day—sat there alone, and in a silence unbroken save by the deep breathing of her sleeping children and her own deep sighings. Hers was a noble nature. Many a woman, under such an experience, has either sickened and died prematurely, or, living, become pettish and melancholy, so that neither she nor her children or husband could ever be happy. But Mrs. Mary Franklin, left alone more than half the time for many years, living often in some out-of-the-way place for economy's sake, destitute of luxuries, and often but poorly supplied with the necessaries of life, cut off almost entirely from society, continued patiently enduring all for husband and children's sake, for Jesus' sake, keeping up her spirits and living in hope, until, in God's good providence, a better day should come. Tears she shed—many bitter tears of sorrow and deprivation at her forlorn and almost widowed condition. But they were wiped away in time to dress, wash and feed the little ones who prattled around

her, and, no doubt, often comforted her by their artless prattlings. Many a time has her eldest boy stopped in his childish pursuits and gazed upon her countenance as she sat looking afar off through the window, yet evidently seeing nothing with the natural eye, and wondered what she could be thinking of—was she sad? The quick maternal feeling would catch the gaze, and, after engaging her son in a few words of conversation suited to his childhood, would bid him go and play again; then, turning her head away, would wipe the unbidden tears from her eyes. The son would sometimes see that, too, and go away more bewildered than ever.

Many years have passed away. The father has gone to be with Christ; the mother, a partial paralytic, still lives; the son, now just past the meridian of life, and trying to transcribe these scenes for the edification and comfort of Christian mothers, goes to her for the details, and sees that same old look. It is better understood now. The dear, good soul, who was so patient with her children then, would think of their absent father and long for the day of his return. She now waits no longer for his return, but for the day when she may go to him.

God bless her last days on earth! If there be brighter crowns in heaven, they will grace the brows of such mothers. If there be apartments where there is more fullness of joy, they will be allotted to those patient mothers who went down through the dark valley of the shadow of death while their husbands were abroad preaching the good tidings of great joy to a sin-cursed race! Nine children have arisen to call her blessed, to bear her on their hearts before a throne of grace, and to pray that God may bless their dearly-beloved mother!

The removal to Centreville was the beginning of better

days. Mr. Franklin from that time forward received much better remuneration for his labors. Society was not probably better than in places where they had formerly lived, but living in town, his wife was permitted to mingle in society more freely, and she was not so lonesome. The children were older and every year becoming more company for her.

It is gratifying to know that the necessity for such sacrifices has passed away. Preachers now, with half the industry and economy of Benjamin Franklin and his wife, can have all the necessities, and even many of the luxuries of life. The preacher's family, indeed, have a fair average opportunity with other families in all respects.

The plan of preaching "once a month" at each of four churches, dates back to about the time of Benjamin Franklin's residence at New Lisbon. He never could fairly adjust himself to the plan, although he sometimes made such engagements. Still later in his life, when he undertook to give all his time to one church, he was continually dissatisfied with the arrangements, and was never at home except in protracted meetings. Still he never raised any objections to that plan of work when others chose to adopt it. Some of the results (perhaps not necessary consequences) he did deplore, and he lamented that these results had not been foreseen, that they might have been avoided.

The ordinary monthly visit at the first, as now, comprehended a meeting on Saturday night and two on Sunday. For these regular visits preachers did not always, at the first, receive a stipulated amount; but, where it was promised, the price ranged from seventy-five to one hundred dollars per annum. If occasion seemed to call for it, the preacher was expected, for the same amount, to stay and "protract" the meetings for a week.

Very gradually, but very steadily, the churches learned to rely on these monthly visits for their spiritual edification. Very gradually, and very steadily, they learned to feel more interest in these monthly meetings than in the acts of devotion and worship which might be observed on any Lord's day. Very gradually, the preachers left off their efforts to develop the talent in the churches to which they ministered, and finally adopted the habit of merely delivering their three sermons and then going home. Occasionally they roused themselves in a spasmodic effort "to set in order the things that were wanting," and preached a sermon or two on the ancient order of worship—"the apostles' doctrine, and fellowship, the breaking of bread, and prayers." The brethren would indulge in a little pleasantry about how their preacher had "hailed them over the coals," and then people and preachers would lapse into the old routine again. To-day hundreds of churches never meet unless they have a preacher present to discourse to them.

A plan which suffers churches to fall into such helplessness is in some way deficient. Some are inclined to urge more frequent visits, or a stationed preacher, as the remedy. But how will it help the matter to have a preacher present every Lord's day who never calls for a prayer, a thanksgiving, or an exhortation from any member of the congregation?

The deficiency is in the work of the preachers on their regular visits. A monthly visit and three or four public discourses is an easy way of things, both to the preacher and to the congregation, but it is a very inefficient way. There ought to be some additional meetings, such as Bible-classes, singing and prayer meetings, etc., under the faithful guidance of the elders of the church, calling forth and

exercising the talents of the membership. Let the preacher add his faithful entreaties and expostulations until the membership feel their responsibility, and agree to meet regularly on the first day of the week for worship. On their undertaking to meet regularly, they will need an especial oversight that they do not at once lapse into a mere formality. Instruction and encouragement, faithfully and judiciously extended to them in this crisis, is of more consequence than the minister's sermons. The character of their songs and music; why they should sing at all; the nature and spirit of prayers, intercessions and thanksgiving; how to read the Scriptures and study them to profit in the public assembly, etc., are subjects on which abundance of instruction should be ministered. A more difficult and delicate work does not appertain to the edification of churches, than that of teaching them how to hold profitable meetings among themselves—how “to edify one another.”

In the early day of which we are now writing, the preachers understood full well how to convert sinners. They were adepts in the art of controverting sectarianism, and were never better pleased than when engaged in a contest on sectarian creeds and names, on baptism or Universalism. But they were not so apt in the edification of saints, and especially in showing the disciples how to edify themselves. A generation has not greatly improved the ministry in this respect. This remark, however, does not apply to the earliest preachers of the Reformation. We have already seen that Samuel Rogers, in the Deer Creek church, had nearly the whole congregation at work at the first, and developed eight preachers out of their number. The same was true of his cotemporaries. The lapse was in the second generation. The recovery is a thing of the future.

Benjamin Franklin saw this error of the past before he died, and frequently expressed his regret that he had not come to see the matter in a clearer light thirty years ago, in time to have given his influence to remedy the evil. In his last days he was of the opinion that the instruction of Paul to the church in Corinth (1 Cor. xith to xvith chapters, inclusive), had been greatly undervalued, and that neglect of that instruction, and the routine work of monthly appointments, had together laid the foundation upon which the pastoral system has been built. He regarded the "pastorate" as an unscriptural office, and constantly made war upon it. But he did not regard an engagement between a church and a preacher for preaching once a month, or twice a month, or every Lord's day, as necessarily involving the exercise of the pastoral function. He made such engagements himself as late as 1854. To the last year of his life he heartily co-operated with the church at Anderson, Indiana, where he then held membership, in securing the regular services of a preacher. But he held that the preacher had *no executive authority*; that, on the contrary, the executive authority was lodged in the bishops or elders, of the church. The preacher, he maintained, did not "have charge of the church," but the church had charge of him.

It is not our province, in a work of this kind, to discuss this subject. We will therefore proceed no farther in that direction than to venture the suggestion that it is quite possible for brethren to discuss the subject in such a way as to engender strife rather than godly edification. An affectionate fraternal appeal "to the law and the testimony," if the love of God and reverence for His word abide in us, will as certainly bring us to "the same mind and the same judgment," as that that course united the Caneridge and Bethany Reformers.

## CHAPTER VI.

HERE is nothing in the character of those who were connected with the effort to restore the "ancient order," in which they more closely resembled the primitive disciples, than the flaming zeal with which they sought to impress the principles of their reformatory movements on the minds and hearts of men. Every man who could speak in public at all, and hundreds who, in this age of rhetorical criticism, would hardly receive a hearing, began to exhort and preach soon after their conversion. Benjamin Franklin, as we have already seen, immediately after his obedience to the Gospel, gave himself up to the work of planting the truth, the good seed of the kingdom, in the hearts of the people, and never ceased his efforts till his heart was stilled in death.

People of such convictions and such a temper were not slow to see what a power was developing in the printing-press, and at once began to utilize that power for the spread of the Gospel. Alexander Campbell had been "sounding out the word of God" for twenty years, through the *Christian Baptist* and *Millennial Harbinger*, and had filled the hearts of many thousands, either with a conviction of the truth, or with vexation and wrath that they could not answer him. Quite a number of periodicals had come into existence, and were all pleading with more or less power for a return to the old apostolic landmarks.\*

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\* Arthur Criehtield, Middleburg, Ohio, was, in 1837, publishing a periodical entitled the *Northern Reformer*, (a quarterly). In the May number he



In 1843, Daniel K. Winder, of New Paris, Ohio, started a small sheet, about eighteen by twenty-four inches, called the *Reformer*. In his itinerate ministry, Mr. Franklin had penetrated Western Ohio and had made the acquaintance of Mr. Winder. At the end of the second volume, this periodical was discontinued by its original proprietor, and Mr. Franklin determined to issue a small monthly pamphlet of the same name. Decision was, as usual, followed by immediate action. A prospectus was accordingly issued, and in the beginning of the year 1845, a sixteen-page pamphlet, without a cover, was sent forth, bearing the following title at the head of the first page:

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mentions the following periodicals, with their location, and the names of the editors:

*Millennial Harbinger*, Bethany, Virginia, by A. Campbell; *Christian Messenger*, Jacksonville, Illinois, by B. W. Stone; *Christian Panoplist*, Versailles, Ky., by Hall & Hunter; *Apostolic Advocate*, Office Tavern, Va., by John Thomas; *Primitive Christian*, Auburn, N. Y., by S. E. Shepard; *Christian Preacher*, Cincinnati, O., by D. S. Burnet; *The Disciple*, Tuscaloosa, Ala., by Butler & Graham; *Christian Publisher*, Charlottesville, Va., by R. L. Coleman; *The Christian*, Georgetown, Ky., by Johnson & Scott.

Mr. Franklin's periodical, in 1847, acknowledges the receipt of the following exchanges:

*Millennial Harbinger*, Bethany, Va. by A. Campbell; *Genius of Christianity*, Boston, Mass., A. G. Comings; *Orthodox Preacher*, Covington, Ky., by A. Criehtfield; *Christian Record*, Bloomington, Ind., by J. M. Mathes; *Bible Advocate*, Paris, Tenn., by J. R. Howard; *Christian Review*, Franklin College, Tenn., by T. Fanning; *Christian Journal*, Louisville, Ky., by C. Kendrick; *Christian Teacher*, Paris, Ky., by Aylett Raines; *Christian Intelligencer*, Scottsville, Va., by R. L. Coleman; *The Investigator*, Mishawaka, Ind., by P. T. Russell; *Bible Student*, Hagerstown, Md., by D. K. Winder; *Protestant Unionist*, Pittsburg, Pa., by Walter Scott and P. S. Forester.

Mr. Criehtfield gives his list of 1837 as complete. Mr. Franklin made it a rule, on learning of the existence of a periodical, to send for it at once. The year 1847 was the third year of his editorial career. We may, therefore, conclude that his list of that year is very nearly complete.

## THE REFORMER.

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A MONTHLY PUBLICATION DEVOTED TO CHRISTIANITY.

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CONDUCTED BY BENJAMIN FRANKLIN.

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*“Look diligently lest any man fail of the Grace of God,”—PAUL.*

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VOL. 3.

CENTREVILLE, JANUARY, 1845.

NO. 1.

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In the “preface,” or what in later publications he would probably have called “salutatory,” there are views which he repeated almost annually until his death, and one which he afterwards regarded with much less favor. The following is copied, *verbatim et literatim*, from the “preface :”

“Since the publication of my Prospectus, I have received much encouragement, and am enabled to commence with a tolerable list of subscribers. Some brethren have feared this undertaking would limit my labors as an Evangelist : this however will not be the case. I will, if the Lord gives me health and strength, preach just as much as I have done for the last four years, and attend faithfully to my publication too.

“Another objection is anticipated, which is, that we have *too many* papers. To this I answer, that we are bound to have a large number of papers so long as every man who *can*, is allowed to publish. No man is willing to be deterred from publishing, simply by some man’s saying that we have too many papers. Yet, any orderly member of the Church would decline publishing, if he knew that it was the wish of a majority of the brethren, in a considerable district of the country where he resided. One of two things is right, at all events. (1.) It is right for

every man to preach who can get a support, and every man to publish who can get subscribers; or, (2) It is right that there should be some kind of a co-operation, by means of which, the brotherhood could say who should preach, and how they should be supported—who should be their editors, what remuneration they should have, and what the remaining profits of publication, if there should be any, should be appropriated to. To the latter opinion I am inclined, and am willing to submit, whenever such co-operation shall be obtained.”

The opening and closing sentences, like the conclusion of all discourses delivered in those days, no matter what the occasion, were a fervid exhortation: “ ‘Time is winging us away,’ yet all our actions are recorded indelibly on God’s great book of accounts as we pass along; and all that pertains to us, whether it be word, thought, or deed, will be most certainly disclosed ‘in the day when God shall judge the secrets of men, by Jesus Christ, according to the Gospel.’ \* \* \* Let us then write, preach and talk on the things pertaining to the kingdom of God, and the name of Jesus Christ, in the fear of God; and let our cries, day and night, enter the ears of our most merciful Heavenly Father, that he may abandon us not to temptation, but deliver us from evil, and bring us to his everlasting kingdom, through Jesus Christ; to whom be the power and dominion forever.”

The want of rhetorical finish in some of the early periodicals sent forth would retard their circulation at this day. But that was at a time when good district schools were by no means common, and when high-schools and colleges were almost unknown west of the Alleghany mountains. Men went to Congress who could not write ten consecutive lines without as many violations of the

rules of grammar. They were laughed at for their "backwoods manners;" but it may be doubted if the West has since been represented by men who criticise all the measures introduced into Congress so sharply as they. The people of the West were illiterate, but their judgment was ripe on the matters in which they were directly interested. Nearly all the readers of *The Reformer* were themselves so deficient in letters as to be wholly oblivious to any defects of this kind. But of the essential feature of such a work, these readers were quite as competent to judge as the readers of any periodical now published. *The Reformer* must give no "uncertain sound" on "the principles of the current Reformation." Preachers were listened to, and editors read after, by people who had few books to read but the Bible, and who knew what was in the Bible—people who understood the application of such expressions as, "Bible things by Bible names," "thus saith the Lord," etc. Although lacking in elegance of diction, such persons were clear and sharp in perception, and, as will presently be seen, grasped the questions which are under discussion to-day. That *The Reformer* met the demand of the time and of the community in which it was issued, was demonstrated, as its editor believed, by the growing support which it received.

One thing in the above extract involved far more than the writer then saw in it. "A co-operation by means of which the brotherhood could say who should preach, and how they should be supported—who should be their editors, what remuneration they should have, and what the remaining profits should be appropriated to," would certainly be one to which the editor of the *American Christian Review* would never have submitted. And, had such a co-operation then been attained, it is not at all

likely that the editor of *The Reformer* would long have been subject. If the editor did not see, there were those among his correspondents who did see, in the introduction of that subject, "a little cloud out of the sea, like a man's hand," which they did not doubt would develop into a tempest that would endanger the Reformation. That their fears were not groundless, we shall hereafter see. "The brotherhood," however, never chose to "co-operate" in that way. A County Co-operation of Churches, for the evangelization of the county in which it was located, sometimes maintained a precarious existence long enough to keep an "Evangelist" in the field for a year or two. But all other preachers and all the editors were left free to make their own arrangements, and to succeed or starve out, as the case might be. The editor of *The Reformer* was, therefore, left to the other course stated in his "Preface." He got a support, and preached; he got subscribers, and continued to publish a periodical. The support was not, indeed, what preachers would now consider ample, and a prudent publisher would now scarcely consider it safe to start a periodical without five times as many subscribers as *The Reformer* had during the first two years of its management by Mr. Franklin. In the "Proceedings of the second and third quarterly meetings of the Rush County individual association of Disciples," held in 1845, it was noted that the executive committee had "employed George Campbell as an Evangelist, at a salary of three hundred dollars per annum." That was a fair average salary in Eastern Indiana at that time. The editor of *The Reformer* had never, up to that time, received quite so much as that. There is no means of knowing the exact number of subscribers to the paper. The volume for 1845 reports three hundred subscribers

who had paid up, and the next year about four hundred. In 1846, mention is made that three hundred had not paid for the preceding year, and that one thousand were delinquent that year. It is probable, therefore, that the subscription list for the two years did not average fifteen hundred, and that the cash income did not exceed six hundred dollars per annum. The expenses of publication had to be met out of this income. Mr. Franklin's income during these two years could not, therefore, have been in excess of five hundred or six hundred dollars a year. His family consisted of himself and wife and seven children. But with a prudence which never forsook him in any matter wholly under his own control, he narrowed down the expenses of his family and of his periodical within the limits of this narrow income, kept a horse and buggy, and even made payments on a piece of property which he had purchased.

For about a year the *Reformer* was printed by Samuel C. Meredith, the owner of a small printing-office in Centerville, and publisher of a county paper. Early in the spring of 1846, Mr. Franklin purchased a small stock of printing materials, hired a printer, and set up an office in the front room of the rented house in which he lived—a sort of parlor printing-office. The distinct recollections of the writer of these pages begin at this period; for, under the printer now employed he began to learn the printer's trade, and continued in the office as long his father owned it—until after the removal to Cincinnati.

The subjects discussed in this early publication were quite numerous for so small a paper. Among those outside of the leading and distinctive principles of the Reformation, may be mentioned, Secret Societies, Innocent Amusements, Temperance, Co-operation of Churches,

Evidences of Christianity, Relation of Human Governments to the Divine Government, Support of Preachers, etc. The editor and his correspondents show not only great mental activity, but quickened consciences. "Is it right? Is it taught in the Bible?" Were the the usual forms of questions. The intensity of the faith of the Disciples of those days led them into a profound respect for the *authority* of the Bible. They showed no taste for speculative theology. No reason for anything was offered or sought for beyond the fact that the Bible teaches it. Their religion was "to believe the facts, obey the commands and enjoy the promises" of the New Testament.

There were some persons, however, plead their right to indulgence where there is no direct prohibition in the Bible. How the Disciples were wont to reason on such matters, may be illustrated by an extract from an article in the *Reformer*, headed, "Parties, Plays, Dancing, &c." Some one had heard the plea that, "there is nothing in the Bible against such things, and, therefore, there can be no harm in them." An appeal to the editor in regard to the matter, brought out the following:

"Paul taught that young women should be sober and discreet, keeping at home; and that young men should be sober-minded; directing Titus to show himself a pattern, in doctrine, uncorruptness, gravity and sincerity. Titus, ii. 'Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.' Col. iii, 17. 'For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is their shame, who mind earthly things.

Our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ.' Phil. iii, 18-20. 'But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment.' Matt. xii, 36. 'Neither filthiness nor foolish talking, nor jesting, which are not convenient ; but rather giving of thanks.' Now we think a party, play or dance, at which all are 'sober-minded,' 'grave,' 'mind not earthly things,' 'have their conversation in heaven,' avoid 'every idle word,' 'do all in the name of the Lord,' without any 'foolish talking or jesting,' would be rather a new thing under the sun. Young gentlemen and ladies, if you would be truly happy, imitate the character of our Divine Lord, imbibe the gracious sentiments which fell from his immaculate lips, and he will fill your hearts with joy unspeakable and full of glory in this world ; and in the world to come, admit you to his presence where there is fullness of joy."

Their strong convictions of truth gave to the preachers and writers of that day a zeal that pointed all their arguments with a personal exhortation. Nothing worthy of being considered at all could be treated lightly. People were faithfully instructed in the will of the Lord as revealed in the Bible, and at once exhorted to obey, as they must give account of themselves to God in the day of judgment.

An account is given in the *The Reformer* for 1845 of a "protracted union meeting," held in the town of Centerville. There were at the time three preachers in the place, viz: Philip May, Episcopal Methodist ; Leroy Woods, Cumberland Presbyterian and Benjamin Franklin. The proposal of such a meeting, as the reader will readily suspect, originated with the latter. These three, with the



membership of their respective churches, had united, in the Autumn of 1844, in union Thanksgiving services. The Presbyterian minister preached in the morning, the Methodist minister in the afternoon, and Mr. Franklin at "candle-lighting." *The Reformer* for January mentioned these meetings, and added :

"When we think of the happiness and joy afforded us by this little spark of *union*, it fills us with anxiety, to make some further efforts, for the accomplishment of that which our Divine Lord and Master prayed for, relative to the union of all the believers. We will, therefore, propose to brethren Woods and May, to hold a *protracted union meeting*, (reader, do not smile, for I do not know what else to call it,) in Centerville, Indiana, beginning on the Saturday before the second Lord's Day, in February, at 11 o'clock, to be conducted in the following manner: To be held alternately at each of our houses of worship, each one preside in his own house, have three sermons per day, each one preach last when the service is in his own house, all to be at liberty to preach what they think profitable. I am perfectly willing to leave it to brethren Woods and May to decide whether we shall be allowed to make any allusions to each other's discourses in matters where we differ; but give it as my opinion that there ought to be nothing in the shape of replies. I only suggest the foregoing plan, and will submit to any reasonable alterations or amendments from the parties."

As may be imagined, there was considerable objection and delay in the matter. The Methodist minister did not take kindly to it all, and finally flatly refused, proposing a *debate* instead. The subject of this sketch never took alarm at a challenge for debate, and Mr. May had less trouble getting into a debate than in getting out of it.

Four propositions were agreed upon ; but two days later Mr. May declined entering into *oral* discussion, on the ground that his brethren were opposed to it. He wrote two articles on the first proposition, but at the conclusion of the second, declined to go any farther, and took his leave of the editor of *The Reformer* in the following words of offended dignity : “ Now, sir, do your utmost at ridicule in reply to this communication. Put your ingenuity to the rack, and bring forth all your strength, for this is the last opportunity of the kind you can have.” The Cumberland Presbyterian minister was not so shy. He accepted the proposition in good faith, and April 3d, 1845, was fixed upon as the time when the meeting should be held. The result is summed up in the following editorial from *The Reformer* for May :

“ The union meeting is now numbered among the things that are past. Many and various have been the prognostications relative to this meeting since its annunciation ; but one long since said, ‘ If a prophet shall prophecy, and the thing spoken come not to pass, then hath God not spoken it.’ If this rule is to govern in the case under consideration, many of our prophets, most certainly, prophesied from the impulse of their own spirits, and not the Spirit of God. Men sometimes predict certain things because they wish them to take place, and at other times from fear that they will take place, and others simply to gain reputation of being prophets. It was predicted by some that my object was to lead brother Woods into a *debate* ; by others that we both wished to gain popularity ; others thought the object was to league together against Methodism, while others thought that I simply wished to avail myself of the opportunity *to fight*. And there was a kind of general prediction that it would do no

good. We feel confident, however, that these predictions and suspicions have proved groundless.

“The meeting commenced at the time announced in *The Reformer*, No. 3. and was opened by an interesting discourse from Brother Woods, in presence of a respectable audience from all parties, which increased with the interest of the meeting, until Lord’s Day, when the Presbyterian’s meeting-house was crowded to overflowing. The meeting lasted six days, during which fourteen discourses were delivered,—three by Brother Woods, three by Brother Stewart, a Presbyterian minister of Connersville, two by Brother Miller, a Christian minister of Fairview, and six by the editor.

“It was mutually agreed by Brother Woods and myself, that on Monday night I should give an invitation at our meeting-house, and that he should give an invitation on Tuesday night at the Presbyterian’s meeting-house, which we did. The result was three confessions on Monday night; and the three who confessed, and one more, were immersed on Wednesday after the union meeting closed.

“The reader will please not to award the liberality and honor of holding this meeting to the Old School Presbyterians. Brother Woods is a Cumberland Presbyterian, and may well be more liberal, believing, as he does, that ‘Christ died for all,’ than those who believe that God from all eternity reprobated some men and angels to everlasting punishment.

“We believe there are none who have the liberty of keeping their own consciences, that do not confess that the meeting has been productive of much good. We feel confident that the leaven is at work in our community, which will result in the salvation of many.”

This notice of the Protracted Union Meeting closed with a proposal for "a meeting of as many of the different parties as can be induced to attend, at which one minister shall be selected from each party, to deliver one discourse each on *Christian Union*, and leave the community to judge between us now, as God will judge us all in the Great Day." But nothing came of this proposal, as no one ever responded to it.

Solomon says: "Say not thou, what is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." Any who inquire why the former days of the "current reformation" were so much "better than these," do not "inquire wisely concerning this." A glance at the pages of *The Reformer* for the two years 1845-6, will discover the fact that many things fell short of the perfection taught in the Bible. The young people were as unsettled in their piety then as now. Overseers in the churches were continually employed with cases of discipline. The churches did not then keep the young people employed in teachers' meetings, Bible classes, or singing meetings, thus banding them in a sort of social circle of their own, and holding them aloof from the time-killing amusements, play-parties, dances, shows, etc. Many of the churches had no meetings but one on the first day of the week; and there is good reason to doubt whether the Lord's Day meetings of those days were any more edifying than such meetings are now. The singing was often most grossly neglected. A picture drawn by the editor of *The Reformer* will recall similar scenes, witnessed, no doubt, by many of the readers of these pages, and which will serve to show how the foundation was laid for the trouble in regard to "music" in the churches. If the reader be fastidious, and fears a

shock upon his nervous system, it will be advisable to skip to the next subject introduced. The article is characteristic of the writer, and deserves a place here :

“ SINGING.”

“ It is lamentable to see the negligence of the brethren in cultivating their talent for singing. It might truly be said, that, of all the delinquencies which have obtained amongst religious people, this one is transcendant. How much might be said here without exaggeration? Reader, have you not seen large congregations that could not sing one hymn without a book, and could scarcely do it with one? Have you not been at the house of God, and heard a sermon delivered, and the brethren invited to sing at the close, while sinners are invited to come and obey the gospel; and, after waiting some time, a brother very deliberately draws the case out of his pocket, takes out his spectacles, adjusts them properly to his eyes, looks round and inquires of several others for a hymn-book. Presently one is produced, he looks at the index, announces the page, looks doubtingly at the hymn some time, tunes his voice, and finally commences: ‘ I’m not ashamed to own my Lord, nor to——brethren, that’s a long-meter tune; can’t some of the rest of you start it?’ Finally the singing is murdered through, and all seem glad the task is performed. We say, have you not seen something like this? Well, why is this? It is just because no effort is made to learn to sing; for there are some that could learn in every congregation. Let them practice at home, and assemble an hour before meeting time and practice, and so develop a love for singing, and they will soon be able to sing a great variety of our excellent songs and hymns. When you go to the house of God, go with the

intention of mingling your voice in the praises, and sing with the spirit and with the understanding. If you expect to be happy in singing the praises of God forever, you must delight in it here; for God will change no heart in the grave, or in the resurrection, and tune it for singing his praises, that does not delight in it here."

In the last years of his life, after instrumental music had been appealed to as a remedy for the deficiency of the churches in singing, he frequently expressed to the writer his profound regret that more attention had not been given to the importance of singing as part of the worship of God, and confessed that such a state of things as above described is as destitute of true devotion, as he believed singing, accompanied with an instrument, to be.

The editor of *The Reformer* was charged, as was the editor of *The Review* in later years, with magnifying existing evils. He seems to have been of a temper somewhere between that of his father and mother. His father sometimes sank into an uncontrollable despondency, while his mother was always buoyant and hopeful. Benjamin Franklin was disposed, at times, to look upon some reformers as failures, and the means of grace, as applied to them, ineffectual in keeping the Disciples in the path of duty. But his strong faith always triumphed. God is over it all. He has revealed the truth. To believe and obey this revelation is infallibly right. Some will be saved by the preaching of the Gospel and the edification of saints. Therefore, let the men of faith go on in their work of faith and their labor of love. It should be noted that, in the picture of evil which his pen frequently drew, he rather described what he believed would be likely soon to follow if prevailing influences should not be overcome,

than what actually existed. This fact serves to explain why, after depicting evils that would have disheartened most men had they believed them to exist, he seemed only to nerve himself to greater efforts—the coming evil may be partially or entirely averted by the present effort.

In the second number of *The Reformer* is found an article on “Our Prospects,” setting forth that “we have come almost to a dead halt,” and attributing the standstill to five causes, viz: 1st. Great political excitement. 2d. The influence of the Second Advent excitement. 3d. That many Disciples had never learned to walk by faith. 4th. That many good preachers had left the field. 5th. That preaching did not exhibit the same zeal, scripture knowledge and argument, as the preaching of former times. And then, with that rebound of spirit to which reference has been made, he concluded with the following exhortation: “Under these circumstances, what is to be done? We answer, let every Disciple of our blessed Lord determine to read the Scriptures some every day, with the most devout and prayerful attention possible, and lift up his cries in “prayers, intercessions and giving of thanks, night and day,” and let all be regularly found at the house and table of the Lord, and this of itself will produce quite a different state of things. \* \* \* That the cause in which we are engaged, is emphatically the cause of God, whether our actions are always the best calculated to promote it or not, we have never entertained one doubt since we first acknowledged the authority of the great King. To think of abandoning this cause, always brings to view the words of the Disciples, when the Lord said, ‘Will you also go away?’ to which they replied, ‘Lord, to whom shall we go? for thou only hast the words of eternal life?’ \* \* \* Let us, then,

brethren, make one mighty effort to save the church from corruption, lukewarmness, speculation, and sin of every kind, that it finally may be presented to the Lord, 'a glorious church, without spot, or wrinkle, or any such thing,' and ascribe all the honor and glory to God and the Lamb forever and ever."

During his residence at Centerville, besides his preaching at regular appointments, Mr. Franklin made two journeys that were very considerable for those days—one southward into Kentucky and the other northward into Southern Michigan. Neither of these journeys was attended with any incident of great interest to the reader. The accounts furnished in *The Reformer* are taken up with descriptions of the country and a mention of the preaching-places and preachers met with on the route. Only one addition to the churches is noted. At Wabash (or Wabashtown, as it was then called), he met James M. Mathes, editor of the *Christian Record*, then published at Bloomington; and Milton B. Hopkins, since, so well known as one of Indiana's best educators, and finally Superintendent of Public Instruction. "These brethren," he wrote, "were on their mission to Fort Wayne, being called and sent by the State meeting." Near Logan he met one of these erratic characters, who has since misused a very respectable ability of riding half a dozen different hobbies in turn, to the destruction of more than as many churches, and finally switching off into Materialism, and thence into Universalism. With an intuitive insight into human character, well known now as belonging to him, he saw through this wandering star, and wrote that "he is spoken of as a talented brother, and much depends upon his support, as well as his proper and judicious deportment as a good soldier of Jesus Christ."



But mention is here made of these tours chiefly because they illustrate how a man may *make* an opening and a position for himself. Occasionally a young candidate for ministerial honors and emoluments has heard Mr. Franklin preach, and noticed that crowds waited on his ministry ; has criticised his grammar and rhetoric, sneered at his manners and dress, and then has gone off mad with jealousy, because he had been totally eclipsed by such an *unpolished* person. Many a young preacher, of good education and fair ability, has settled down on a good salary, paid him by a church of some other man's building, who has seen it gradually grow weaker under his ministry, and wondered why it should be so, never suspecting that he, himself, lacked the culture and developed power that can come only from experience in building up the cause in newer fields. What young physician expects difficult and dangerous cases to be at once intrusted to him? or what young lawyer expects, at the very outset of his practice, to become counselor at law in great causes with large fees? A young man, who is modest in his expectations, will not be chagrined nor discouraged if his client or his patient demand that an experienced man be called in, and would naturally look up to him in the case. But there are many young men, just out of school, and with no more than three or four years' experience in public life, and that chiefly in school, who boldly seek and assume the "pastoral care" of an old church at a full salary. "The children of this world are wiser in their generation than the children of light," and, unfortunately for old churches, the people do not generally feel themselves personally and directly interested in the affairs of religion, as they do when they fall sick, and will commit its advocacy recklessly into the hands of youth and inex-

perience. The class of young ministers referred to are always watching for such places. But, within a year or two the membership scatters, and the attendance of "outsiders" falls off. The money for the next year's salary cannot be raised. A young man who has given himself to the "ministerial profession" is out of work, and is "seeking a location." The number of young men who are undergoing this experience is large and increasing, and they are much to be pitied. How is their case to be bettered? How can it be arranged that the places *shall seek the men*, and not the men the places? There are preachers whose services are in demand, but they are those who have the courage to work in hard places as well as easy ones.

Benjamin Franklin had no trouble about places to preach. He preached in school-houses, court-houses, barns, groves, shops, town halls, and private dwellings—wherever a congregation of people could be collected together; took whatever the brethren chose to give him, and made no complaint if he received nothing. When these two trips were planned, there was no assurance that he would get fifty cents a day for the seven weeks engaged. Brethren in different places on the routes had been reading his paper, and on sending in their subscriptions, had given a general invitation to "come up this way sometime and hold us a meeting." On so slender an assurance of pay, he harnessed his horse with his own hands and set off, over new and bad roads, to fill a number of appointments which he had sent forward in time to have them published—one night, two nights, or "Saturday night and over Lord's day," in a place—on one route going out, and another returning. On he pressed, through the mud, over "cour-de-roy" or pole-bridge roads, in

sunshine or in shower, in heat or in cold, among strangers or among friends, but always full of the story of man's redemption through the Lord Jesus Christ, and eager to tell it to a score, or a hundred, or a thousand. Still, on he went, lodging one night with a well-to-do brother in some large town, and enjoying all the luxuries of wealth, and the next, perchance, in the log cabin of some poor man in the forest, sleeping in a "loft" with only a roof of rough "clap-boards" above him, through which the snow sifted upon a bed with a scanty supply of covering, and fed with corn-bread, hominy, and flesh of swine fattened on acorns or hickory nuts, or the wild meat of the pheasant and the deer.

The records of eternity only can reveal whether much permanent good was accomplished for the people among whom he went in such a flitting itineracy. The new, rich soil of freshly-cleared ground needs but a scratching to prepare it for the seed of a bountiful harvest. The old fields, long opened to the drenching spring rains and scorching summer suns, must be subsoiled and rolled and harrowed, with great discretion, before they can be induced to yield the same bountiful harvest. So it was with the people of that generation. They had little to read but the Bible, and they had nearly memorized its contents. A discourse on "The Division of The Word," "The Great Commission," or on "The Second Chapter of Acts," conveyed all the instruction necessary to fix a man forever in the "first principles of the current reformation." Now-a-days our minds are plied with quarterly, monthly, weekly and daily magazines and newspapers, and every man is strained with the attempt to grasp all the leading events of yesterday, the world over. We are too busy to care much about religion. The preacher must therefore

subsoil with about a dozen great sermons on general subjects, harrow and cross-harrow with as many more sermons on the details of religion, and roll down with a tremendous power of exhortation, before the human heart can be prepared for the reception of the "good seed," "the word of the kingdom." It may therefore be assumed that these journeys accomplished much immediate good among the people.

But the benefit to himself was very great and very practical. He very rapidly enlarged his views of men and things. He saw society every week, from the lowest degree of rude illiteracy in the forest, up to the highest degree of culture and refinement attained in our larger towns and cities. *Ere he was forty years old he was self-poised and at home anywhere.* From his enlarged experience he was enabled to draw incidents illustrative of the doctrine he preached, and his thorough knowledge of society could readily adapt his illustrations to the congregation assembled to hear him. All who have critically observed his discourses concede that herein lay his great power over an audience. While the mind of the hearer was seeking to grasp a thought, a happily-chosen incident engraved it on the memory forever. Could he have had the advantage of good schools, that all our young men now can have by the time they are twenty-two, and then have started on the career he ran, it is impossible to tell how much more power for good he might have had. On the other hand, however, had he mastered a college course in his youth, it may be doubtful if he would have had the physical endurance, thereafter, to go through the work which he accomplished. Two years in a good elementary school would have so prepared him as to relieve him of much embarrassing criticism and of the study of language, when he desired to give his whole mental force to the study of the Bible.

The general inference from the history of such men is, that many of our young preachers are relying too much on what they learned in school, and are too fearful of their hands, their polished boots, and immaculate 'clothing, to go among the masses of the people, and learn from them what they can learn nowhere else, and without which they cannot succeed in the ministry or in any other vocation. Benjamin Franklin was deficient in his early education; but he was not at any time of his long career, deficient in opportunities for useful and agreeable employment—he never occupied the humiliating position of a *place-hunter*.

Notwithstanding their early deprivations, the family of Benjamin Franklin enjoyed more than average good health, and the family circle remained complete, excepting the death of an infant daughter in 1841, and an infant son in 1855.\*

The death of the infant daughter, Sophia, one of the twins, occurred under circumstances very trying to its mother. Mr. Franklin had gone to an appointment some fifteen miles from home. It was very cold weather, and

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\* A large family connection, and many personal friends not related by ties of consanguinity, may be interested in the following, condensed from the family record:

Joseph Franklin was born, Sept. 13th, 1834.

James Franklin was born, Nov. 7th, 1835.

Matilda Franklin was born, Aug. 2d, 1837.

Sarah Franklin was born, Feb. 22, 1839.

Elizabeth and Sophia Franklin were born, Oct. 28th, 1840.

Isabelle Franklin was born, Aug. 24th, 1842, at New Lisbon, Henry Co., Ind.

Martha Franklin was born, Dec. 31st, 1845, at Centerville, Wayne Co., Ind.

Benjamin Franklin, Jr., was born, Aug. 31st, 1850, at Hygeia, Ohio.

Alexander Campbell Franklin was born, May 11th, 1852, at Cincinnati.

Walter Scott Franklin was born, Jan. 24th, 1854, at Cincinnati.

Sophia Franklin died, Jan. 15th, 1841, near Middletown.

Walter S. Franklin died, June 17th, 1855, at Cincinnati.

Nine are living, all of whom are married, all have one or more children, and neither has ever lost a companion.

J. F.

the family were living in an unfinished frame house. To economize beds and bed-clothing, and to insure warmth to all, Mrs. Franklin put the three older children into one bed and took the other three into her own bed. In the morning she arose, made a good fire, and was preparing breakfast, when one of the twins became restless. She took it to the fire and cared for it until it became quiet, when she laid it in the bed. Thinking the other might need attention, she took it to the fire, and, on removing the blanket in which it was wrapped, was about to give it a mother's caress. The child did not move. She held it up to the light—she shook it gently, but it moved not. She watched and listened a moment for its breathing, and then, with a shriek which set all her children in a tumult, she sank back in her chair. *Her babe was dead!*

What followed in the next hour can be imagined, but not described. All the children were mere babes. Their appetites were keen, and could only be appeased by food. It was above half a mile to the nearest neighbor, and nobody was passing that way. With the courage of desperation, she laid away her dead child, fed all her children, and wrapping her eldest son, being then only a little over six years of age, as securely against the intense cold as she could, started him off to tell the dreadful news at his grand-father's, three-fourths of a mile away! Insensible to his danger, and not half realizing the calamity which necessitated his going, the son set forth on his errand. But a gracious Providence attended his footsteps, and in a short time sympathizing friends were at hand to relieve the cares of the half-distracted mother.

In the month of July, 1845, Mr. Franklin came home from an appointment very sick, and immediately took to his bed with a disease then called congestive fever. Dr. Q,

W. Peck, of Eaton, Ohio, was summoned. The distance was twenty-two miles. Medical reformation had a certain attraction for those who were heartily engaged in religious reformation, and many were almost as conscientiously opposed to calomel and the lancet, as they were to infant sprinkling. Dr. Peck was a "Botanic Doctor," and withal a thorough-going Disciple. Hence his call at so great a distance. He made two visits, and at the second took Mr. Franklin home with him and kept him under treatment two weeks. At the end of that time he was able to return to his family.

On his return from Petersburg, Ky., he received news of his father's death, which occurred October 13th, 1845. Before the tears of affliction ceased to flow, and perhaps drawn together by sympathy in their common loss, his brother, Joseph Franklin, Jr., accompanied by a wife and infant child, made him a visit. Joseph was sick at the time of his arrival, and at once took to his bed with congestive fever. For three weeks he lay and suffered very greatly, sinking steadily, until November 18th, when he breathed his last. He died in the twenty-sixth year of his age, after having been a devoted Disciple nearly ten years, and a preacher for five or six years. His last words were, "Praises to God for the hope of eternal life revealed in Jesus Christ the Lord." During this illness of his brother, and for some weeks afterward, Mr. Franklin's eldest son, then in his twelfth year, lay almost in the jaws of death with the same disease; but for some inscrutable purpose in the providence of God, was spared to tell what he remembered, and what he has often since heard his mother recount, of the sorrows of that Autumn. The third part of a century has passed away since that time, one generation has gone and another has come, but

those days of trial left an impression on memory's tablet that another generation will not efface. One thing that happened then was not appreciated fully for years afterward. A mother's affectionate tenderness, which was almost a burden to her restored son, is much better understood, now that memory recalls the events of those days, before a judgment somewhat ripened by the experience of years.

There are some women, who, though they have husbands and children, are hardly wives and mothers. Wrapt forever in a mantle of selfishness, they conceive that everybody is seeking to cheat them out of all comfort, and that their safety depends on a continuous warfare on all around them. Husbands and children live in a storm, and the place where they dwell is no home. But there are others who have to undergo great deprivations, who are closely confined at home and live in poverty, and much of their time alone with their children, but whose hearts never weary of affection and kindness. Year after year they suffer on, with few or no worldly comforts, except their love for their husbands and children, yet always so kind and forbearing that the hearts of their children go back to "mother" with a thrill that no pen nor tongue can describe. She, whose precious memory inspires this feeble tribute, underwent privation, toil and loneliness, without bitterness, because her heart was fixed in the same deep conviction of truth that took her husband away from her side and away from more remunerative employment to preach to sinners the unsearchable riches of Christ. She is of the number of those who count all things but loss if they may win Christ. And now that the great burden of life has been lifted from her shoulders, her activity greatly lessened by age and infirmity,



she sits, day after day, in her arm-chair, while her hands, which will not be idle, are employed in the interest of her grand-children, the same patient soul she always was,

“Only waiting till the shadows  
Are a little longer grown.”

## CHAPTER VII.

NEAR the conclusion of the fourth volume of the *Reformer*, the editor began to feel the want of room in his little publications. Subscribers had multiplied and correspondents greatly increased. Everything seemed ready for an enlargement. Volume four was hurried through at the rate of a number each week, and brought to a close as early as October, 1846. Some correspondents complained that their articles were not published, to whom the editor responded: "The brethren will please have patience with us till we get out of this little volume, and commence one large enough to give us elbow room."

In November, 1846, the first number of the enlarged volume appeared. It contained sixty-four pages, and bore a neatly-printed cover. There were no advertisements admitted except upon the cover. The editor sometimes noticed books, periodicals, high-schools and colleges, in a paragraph or two on the last page of a number, but inserted no advertisement except the terms of *The Reformer* itself. The periodical was published at one dollar per annum, a price so low, that other publishers protested. The *Christian Record*, by J. M. Mathes, on receipt of the prospectus, said:

"Brother Franklin has just issued proposals for enlarging *The Reformer*. He now proposes to put up the next volume in printed covers, 64 pages, 12mo., to the number, and 12 numbers to the volume, at the exceedingly low price of one dollar per volume, in advance! Bro. F. seems disposed to *outdo all creation* in the cheapness of

his paper ; but, as far as I know, there is but one opinion on the subject, and that is, *he cannot afford it.*"

To this Mr. Franklin responded : "If the brethren can be induced to believe that we 'cannot afford it,' and thus deterred from taking it, we will be compelled to acquiesce in the 'one opinion on the subject ;' but should we simply hold our subscription to its present size, and receive our dues as promptly as heretofore, we can afford it, and by the divine blessing will afford it. But we expect better things than this, for we are receiving new subscribers every day."

He was greatly aided in publishing so cheap a paper by employing his own family in the work upon it. He was his own book-keeper, proof-reader, and mailer. His eldest son set the type and superintended the press-work. His second son was "roller-boy" to the old fashioned hand-press on which it was printed, and filled the position called by printers ever since the days of Faust, "the devil." His daughter folded, stitched and covered the pamphlets. The office was kept in one of the rooms of the house in which he lived. By such methods of economy he did "afford" to publish the paper at the price named, and even realized some profit from the publication.

In the "Introduction" to the fifth and enlarged volume the editor said : "The fourth volume of *The Reformer* is now completed and sent to our readers. Two years have now fled since we took charge of this little publication, and it is for God and our readers to judge of its usefulness, and the manner in which it has been conducted. We only can say this much : we have done our best to make it interesting and useful, yet it would be more than human not to have fallen into some improprieties and imperfections. But its rapid increase of readers, with the ready

response to its enlargement, furnishes us one strong assurance of its acceptance with the people. We have thus far met with more encouragements than we expected. It is now well understood that publications can wield a mighty influence for good or evil, and it is already seen that the instrument that is mighty in vindication of truth, must necessarily have power to do much in opposition to truth."

The reasons given for enlargement are stated as follows: "We supposed that a cheap paper would be taken by many who would not read a large paper, or were unable to pay for one. But this we soon found to be attended with many disadvantages which we had not thought of. Many of our readers expected us to write, or give space to others to write, on all the great religious questions of the day. Each one supposed we might at least find room for his favorite topic, and if we did not do it, we were branded with a fear of investigation, bigotry, or some other evil thing. Not only so; but if we commenced an article on any subject, no matter how interesting, we were compelled to cut it off in the midst for want of room. Many important articles had to be passed in entire silence, and many subjects could not be touched at all. We also found that so far from getting our pay more readily because the amount was small, it was more difficult to send to us, and more liable to be neglected, and we were told by all who conversed with us on the subject, that they would much rather have a paper worth a dollar."

According to his custom, he gave an outline of the work he hoped to accomplish throughout the year. We give the main points as set forth in this "Introduction:—"

"1. Infidelity in its various bearings and phases, shall receive due attention, together with the best evidences of the divine authenticity of the sacred Scriptures, we shall

be able to lay before the people from the several resources now at our command.”

“2. We shall labor to the utmost extent of our ability to throw all the light possible on divine revelation. This we look upon as the most important branch of religious edification and we shall spare no pains in giving all the satisfaction possible.

“3 We shall take several of the sectarian systems of the day through a tolerably careful though courteous examination. We shall do this because we shall have the opportunity of placing our pamphlet in the hands of many who are entirely unacquainted with our method of teaching the gospel.

“4. We shall write a series of dialogues or conversations, calculated to set forth the spirit and practice, the nature and tendency of the various operations of the times. This style shall be employed because it is more attractive, and we can make many things more striking and forcible in this way than any other.

“5. A considerable portion will constantly be open for those who may wish to make their objections to our operations, and our replies to them. This we shall hope to make an interesting portion of the work, to those who take any pleasure in light elicited in this way.

“6 Interesting items of foreign religious news will occasionally find a place in our paper. News from the churches, with so much of the wonderful and mysterious phenomena as we shall be able from time to time to notice in the moral heavens, shall be faithfully reported for the satisfaction of our readers.”

The following sentence contains what would be considered as boasting, were it not known that Mr. Franklin did exactly what he proposed: “One of the first duties

of editors is to encourage and assist proclaimers of the Word. We therefore propose to make a present of fifty copies of the *Reformer* to fifty preachers who devote their whole time to the work, say the best things we can say for those thus engaged, and, the Lord being our helper, preach as many sermons as any preacher in the State."

It is true that from the time he began his editorial career he did as much preaching as any preacher, and a great deal more than the majority of those who give their whole time to the work. To their shame it is to be written that many preachers who do nothing else but preach are content to preach on Saturday night and twice on Lord's day at their regular appointments, and about once a year hold a protracted meeting of a week or ten days at each preaching-place. A man who does no more than this ought to reduce his pay to half price and dig the other half of his living out of the ground. Very many good preachers, however, employ their time profitably between appointments.

As elsewhere more fully set forth, the Reformation had assumed its Eastern, Southern and Western phases. There were the Western Reserve Reformers, the Caneridge (Ky.) Reformers, and the Indiana or Western Reformers, a compound of the other two. These phases were not doctrinal differences. There was the fullest fellowship among them all. But the differences consisted mainly in the provincial characters of men East, South and West. Recognizing this, *The Reformer*, now distinctively a Western periodical, was changed in name to *The Western Reformer*.

In his engagements as a preacher, Mr. Franklin was gradually drawn to western part of Wayne county and Rush county. On this account he rather suddenly de-

cided to move from Centerville westward ten miles to Milton, in Wayne county. Decision was followed by immediate action. The family, household goods and printing office were loaded upon wagons engaged for the purpose, and hauled over to Milton. This move took place in the latter part of the winter of 1846-7, in February or March.

In October, 1847, Mr. Franklin held a discussion in Milton with Erasmus Manford, a Universalist minister, and editor of a periodical styled *The Western Universalist*. The propositions discussed were the following:

“1. Do the Scriptures teach that the coming of Christ to judge the world is future? Mr. Franklin affirms, and Mr. Manford denies.

“2. Do the Scriptures teach the final holiness and happiness of all mankind? Mr. Manford affirms, and Mr. Franklin denies.

“3. Do the Scriptures teach that those who die in disobedience to the Gospel will suffer endless punishment? Mr. Franklin affirms, and Mr. Manford denies.”

The debate lasted four days. By previous agreement both parties wrote out their speeches, introducing no arguments but those used in the oral discussion. The work was printed by the Indianapolis *Journal* Company and made a book of three hundred and sixty-eight pages. This was Mr. Franklin's first published discussion.

During the same year, one Williamson Terrell, a minister of the Methodist Episcopal Church, became dreadfully exasperated at the spread of “Campbellism,” and busied himself with an effort at its extermination. The Conference had located him in Eastern Indiana, so that he and the editor of the *Reformer* were continually running across each other's track. Mr. Franklin chose to hold

him to an accountability for his course. He was very wary however, and confined himself closely to his pulpit. But "Letters to Mr. Terrell," published in the *Reformer*, counter lectures, and challenges, finally created a public feeling which brought Mr. Terrell to terms and propositions for a public discussion. Arrangements were made for Henry R. Pritchard, a very able proclaimer of the ancient Gospel, to meet Mr. Terrell and debate with him at Fairview, in Fayette county. But nothing could prevail upon him to enter into any arrangement for having the debate printed. The discussion took place in November, 1847. Copious notes of his speeches were taken by Mr. Franklin and others, who wrote his speeches for him, giving all his arguments in full and as fairly as they could. Mr. Pritchard wrote out his own speeches. In this way a very readable book was produced, which was printed in the *Reformer* office and had a considerable sale.

Mr. Franklin's next debate was with a Universalist preacher by the name of ——Craven, at the town of Somerville, Ohio. Very little is now known of the discussion. Mr. C. was irascible in temper and vociferous in his manner; hallooed very loud, and brandished his clenched fists over the head of his opponent. Mr. Franklin's first knowledge of this man was gained at a Universalist convention in Dayton. Mr. Craven was put forward to deliver a sermon before the convention. His text was the words of the serpent, Genesis iii, 5: "Ye shall be as gods, knowing good and evil." The editorial account of this discourse in the *Reformer* says: "After pronouncing these words with a great flourish, he told us he would proceed to address us on the Mission of Sin. In doing this, we could see but one thing praiseworthy in his entire effort. That one thing was, that he proved true to



his master, confined himself closely to the text, and labored zealously to show that this promise of the devil would be fulfilled. What was still more blasphemous and ridiculous was, that he made this knowledge — Ye shall be as gods — to be not only the happiness of saints here, but of all men in the eternal world.”

The war with Mexico raised among Disciples the question whether Christians may go to war under any circumstances. The *Reformer* took the ground of non-resistance held by the *American Christian Review* many years later, of which we shall give account hereafter. There were then some persons who chose to construe the editor's views as merely a matter of partisan politics. He was in sympathy, they said, with the party opposed to the administration. This was not true; but Mr. Franklin did not see fit to contradict it. He argued it as a question of Christian morals, aside from the particular issue of any war. The distinction between a man opposed to the Mexican War, because he was opposed to the political administration under which the war was declared and waged, and a “peace man” on principle, a man who believed war to be always wrong, he drew clear and sharp: “We feel it incumbent on us farther to state,” said he, “that the present war has nothing to do in inducing us to write on this question, and most solemnly to avow that we are not actuated by any party political feeling. Some men are *peace men* because of their political partyism, in opposition to the present war; but for such peace men as these we have no sympathy, as we have no fellowship with such peace principles. The great question is whether *all war* is not at variance with the teaching of Jesus Christ.” The community was not so thoroughly convulsed with the war excitement as in 1861, and the dis-

cussion went on until the editor decided that enough had been written on both sides, and closed the discussion.

One of Eastern Indiana's pioneers in the Reformation was Samuel K. Hoshour, who, for his own great merits, as well as an intimate associate in the ministry with Benjamin Franklin, deserves something more than a mere "honorable mention." His name occurs quite often in the *Reformer*, as a writer, a teacher and a preacher. He was at this time teacher of a high-school in Cambridge City, Ind., two miles north of Milton. Mr. Hoshour was born in York county, Pennsylvania, December 9th, 1803. His parents were German, but also American born. German was his mother tongue. At seventeen years of age he taught his first school. The community was wholly German, and his instructions were given in that language. Soon after, he entered an English school and began to study the English language. So completely successful was he that one might have heard him preach often without ever suspecting that English was not his mother tongue. At eighteen he joined the Lutheran church. By dint of perseverance, he succeeded in obtaining a thorough education, and became a minister in the Lutheran church. The principles of the Reformation being preached in his neighborhood, he set himself to the work of opposing the heresy. But his honest mind and heart soon grasped the truth, and he became a member of "the sect which was everywhere spoken against." This, of course, at once cut off his means of a living, and he determined to emigrate to the West. In 1835 he landed at Centerville, where he taught school four years, preaching on each Lord's day, and succeeded in planting a good con-

gregation of Disciples.\* In 1839 he removed to Cambridge, where we find him at the time of which we are writing. But, at the end of the year 1846, his failing health warned him to leave the school-room. For ten or twelve years he gave himself largely to the work of the ministry, resorting to teaching German occasionally as a means of supplementing the meager income he derived from preaching. In those days the Disciples were much more ready to pay stirring evangelists who could hold

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\* The history of the Church of Christ at Centerville is of interest, because of the residence of Benjamin Franklin in that town, and because it illustrates the character of Samuel K. Hoshour, and also the spirit of Disciples a generation ago. We therefore introduce the following extract from "Pioneer Preachers of Indiana—Biographical Sketch of Samuel K. Hoshour," p. 238:

Soon after his arrival in Centerville, "he commenced teaching a district school, at twenty dollars per month—an unprecedented salary in that day. Such was his success, that, in a short time, he was elected principal of Wayne County Seminary, in which he taught four years to the entire satisfaction of the community.

"During all this time he employed his Lord's days in disseminating the simple Gospel as he had learned it and most devoutly cherished it. In Centerville the court-house was his sanctuary, in which he officiated as both preacher and *sexton*! On Saturdays he prepared the wood, and on Sundays made the fires and preached. The Reformation was then in its infancy at that place. There was only one family—a man and his wife—that openly adhered to the cause for which Elder Hoshour plead. These, himself and his wife, at that time constituted the Church of Christ at that place. He acted as bishop, the lone brother as deacon and the two wives as deaconesses! There was, therefore, little cause of strife and division in that church, for *each member held an office!*

"Though there were no contentions within, it was not long until he felt from without the sharp points of sectarian bigotry and intolerance. But he occasionally made a proselyte, and by the help of others succeeded in building up a good and substantial church at that place.

"After he had been there one year, the Baptists, many of whom sanctioned his preaching, insisted upon his uniting with them. He consented to do so provided they would allow him to urge upon all seekers Peter's answer to the question, What shall we do? Acts ii, 37. To this there was some objection, and the union did not take place. In the process of time, the majority of the Baptists united with the Christians, to whom they delivered over their commodious house of worship."

great revivals and get large additions to the church, than the steadier men whose talent lay in teaching Christians how to live. Mr. Hoshour was a very experienced teacher of Christians, but no revivalist. He therefore always received less support for his ministerial labors than many less deserving men. In 1858 he was elected President of Northwestern Christian University (now Butler University), in which capacity he served three years. At that time the University Faculty was re-organized, and he became Professor of Modern Languages. He still survives, aged and feeble physically, but strong in faith, and waiting to follow the host of cotemporaries that have gone before him to the sweet fields of Eden. During the years that the *Reformer* was published at Milton, Mr. Hoshour brought out two works: an Abridgement of Mosheim's Ecclesiastical History, which was published from the *Reformer* office, and "Altisonant Letters." The design of the latter was to engross, in the form of a series of letters purporting to be from one "Lorenzo Altisonant" to "Esquire Pedant," all obsolete English words. It was a very unique production, and almost as unintelligible to the modern English reader as if the author had written it in his own mother tongue. The "Ecclesiastical History" was probably a loss to the publisher.

About this time was formed the germ of educational enterprise which brought the Butler University into being. The Disciples have always been an educational people. The freeing of their minds religiously seems to have developed a taste for intellectual freedom and culture in all directions. In the *Western Reformer*, July 1848, Robert Gordon announced "to the friends of Education and the public generally, that he had engaged Mr. Allen R. Benton, a graduate of Bethany College, to teach a Classical and

Mathematical School, in the village of Fairview, to commence the last of July and continue ten months." In 1850 "Fairview Academy" was announced as a chartered institution, "with powers equal to any literary institute in the State." Young men from all parts of the State flocked to it, and its fame was soon equal to that of many colleges of the present day. Its great benefit to the cause of education, and indirectly to the Reformation, was so manifest, that the Disciples soon began to think of a larger institution and more centrally located. In January, 1850, Ovid Butler, of Indianapolis, announced that a charter had been obtained which "contemplates the founding and endowing of a University through the instrumentality of a Joint Stock Company, with a capital of not less than \$75,000 nor more than \$500,000, to be divided into shares of \$100 each." With considerable difficulty the minimum of stock was obtained. Ovid Butler subscribed very liberally, and the first building was erected on grounds donated by him, and situated north-east of Indianapolis, far enough out, as was then supposed, to keep students clear of unfavorable city influences. A large central building with two wings was planned, but only one wing was erected. The Institution was known as the "North Western Christian University." The immense growth of Indianapolis, after the close of the war, extended the city far beyond the University. The grounds became very valuable and were sold so advantageously as to greatly enrich the University. At the same time citizens of Irvington, an eastern suburb of the city, in order to improve their location, made considerable donations, and the University was removed to Irvington, and the name changed to "Butler University." It is now one of the richest educational corporations in the West, and is doing a good work,

especially in the education of young men who desire to devote themselves to the work of the ministry.

It can be remembered by many living men that in the earlier days of the Reformation the songs sung were very few in number, while the number of tunes employed was still less. In the enthusiasm of the days when nearly all meetings were revivals, the high flow of spirits led every body to sing. Hymn-books were almost unknown in many places. The leader and one or two others sometimes had books, but the masses of the members had memorized the few hymns which were used, and sang without books. But the period of continued revivals could not last always. A lull came. Young people grew up who had not learned the hymns. During this period it often happened that the singing was a failure. If there was a brother present who could "raise the tune," it happened as often as otherwise that he had no book, and when the brethren were called on to sing there would be an awkward pause while some one would hand him a book and he could collect his musical powers so as to be able to "pitch the tune" about right. This deplorable state of things is depicted elsewhere, with comments from the editor of *The Reformer*.

As the number of the Disciples multiplied, a great want in respect to singing began to be felt. Among the first to make a special effort to supply the want were Silas W. Leonard and Augustus D. Fillmore. These men had committed themselves to what was by many supposed to be a reform in musical notation. Thomas Harrison had contrived a numeral system of notation and printed one or two small books in his system. Leonard and Fillmore thought that this would so simplify music that many who could not or would not learn to sing by the

standard system of round notes, would learn to read music in numeral notes. They, therefore, set to work to arrange a hymn and tune-book, which they called "The Christian Psalmist." Part first was issued in July, 1847. The book came out in three parts—part first in round notes, part second in patent, or "buckwheat," notes, and part third in numeral notes. The effect of this book was very great and very beneficial. It would not have passed the test in the hands of a thorough musician, though in its later editions it was greatly improved; but it was a very popular book. It contained a good selection of hymns and a variety of easy and popular airs. By its aid a great many persons obtained a little skill in reading music. Singing-schools and singing-circles were formed everywhere. The services of the authors of the Psalmist were in great demand. Scores who learned from them went to teaching music in the churches. It happened then, as it has always happened in a majority of churches when an effort is made to improve the singing, that the middle-aged and older members took but little interest beyond paying their proportion of the expense. The good work was left too much to the young people. At middle age the majority of people give up the idea of learning to sing, and indeed, cease to sing at all. What would be the result, if the preaching, the public prayers, and exhortations, should be surrendered into the hands of people under twenty-five years of age! Singing is part of the worship. It demands the wise counsels and ripe experience of the elders in the churches for its supervision and management. A bitter controversy on a perplexing question which we shall have occasion to speak of hereafter, might have been avoided by such a supervision of the singing as the nature of all the acts of public worship

require that they should have. The sentiment of the songs, the dignity of the music, and the spirit of true devotion in the act of singing, are very proper subjects of ministerial instruction.

Probably several books of equal merit have been issued since, but none have had such a popular influence upon the singing of the churches generally, until the "Christian Hymnal" appeared. This book has been subjected to the same sort of criticism that the "Christian Psalmist" was; but its comprehension of so great a number of standard tunes and hymns, and the fact that it has gone into such general use, will render its displacement very difficult. Indeed, an effort to displace it would be an act of very questionable propriety.

The editor of the *Reformer* was never able to sing any time in his life. But his mind and heart went with the sacred song always. His free criticisms upon the sentiment sung have brought the blush upon the cheek of many worshipers who thoughtlessly sang a piece because they chanced to fancy the tune set to it, while his severe rebukes of those who sang in the church as if they had been members of a singing-school class have had their influence upon thousands of young people. Many of our readers who have attended his protracted meetings will recall incidents illustrating what we have just written concerning him. Once, at Anderson, we had sung with great spirit the hymn, commencing,

"There is a land of pure delight,"

just as it is printed in the Hymnal, and to the music therein set to it. At the conclusion of the singing, he stood for a moment looking round upon the members, his eyes, as our sister said, "hanging out like the knobs on



a bureau drawer." All knew that something a little out of the regular line was coming. Presently he began to quote expressions from the former part of the third stanza (he never could quote a whole stanza): "those gloomy doubts that rise;" "see Canaan with unbecclouded eyes." His manner was slow and deliberate, and his tone exceedingly contemptuous. Then he asked, while every person in the audience-room could have heard his own heart beat: "Do you Christians really have those 'gloomy doubts?' Are your eyes of faith really so clouded that you cannot distinctly see "the Canaan that we love?" The lesson was not soon forgotten.

He took the same heartfelt interest in the singing, although he could not sing himself, that he did in all acts of worship. As a preacher, he had long realized the want of some intelligent means for the improvement of the singing in the churches. He had witnessed the great benefit of a little systematic effort to learn to "sing by note" in several churches, and therefore, when the "Christian Psalmist" appeared, he gave it his warm approval. Besides the regular advertisement on the cover of his pamphlet, he gave frequent notices favorable to the work urging its use in all the churches.

In the *Reformer* for March, 1847, was published the prospectus of a covered pamphlet of forty-eight pages, a monthly periodical, called *The Gospel Proclamation*, to be issued from Loydsville, Belmont county, Ohio, and published by Alexander Hall.

This is our introduction to a very remarkable man. Mr. Hall was a preacher among the Reformers in Eastern Ohio. He was possessed of a very great memory, and was exceedingly shrewd. He came into prominence as an antagonist of the Universalists. He soon learned all the argu-

ments of Universalists and passages of Scripture quoted by them in support of their doctrines, how they construed and applied them, and framed a reply. He usually contrived to turn the arguments and the Scriptures quoted by Universalists against them. For instance, a favorite Universalist argument of those days was presented as follows: "God is infinitely good, so that he would save everybody if he could. But he is infinitely powerful, so that he can save everybody if he will. Therefore, he will save everybody." To this Mr. Hall replied, first quoting the Scripture, "Vengeance belongs to me; I will repay, saith the Lord;" "God is infinite in vengeance, so that he would damn everybody if he could. But he is infinite in power, so that he can damn everybody if he will. Therefore, he will damn everybody." Many of his positions were more ingenious than tenable, but as he knew their whole theory perfectly, and was instantly ready with a response to everything they brought forward, he was a most formidable antagonist. It is related of him that, on one occasion, he engaged to meet a Universalist in debate. The day came, and the debaters met. The Universalist had a great load of books, and a large amount of notes. Mr. Hall appeared without even a Bible, or a pencil to note the points made by his opponent. The Universalist made an opening speech on the proposition that, "The whole human family will finally be made holy and happy." Mr. Hall rose in reply. In five minutes he gave his reply to the opening speech. He then gave a statement of all the arguments that the Universalist would be able to make, and replied to each of them. He then introduced what he called several negative arguments, and sat down before his time was out. The Universalist was so overcome that he refused to go any farther, declaring that he

“did not come there to debate with a man who knew everything at once, and that could talk like lightning.” And so that debate ended.

Some time, perhaps half a year, before he published the prospectus for a periodical above referred to, Mr. Hall had written and published a book, entitled, “Universalism Against Itself.” It was by no means a profound work. So rapid a man could not be profound in anything. But it was an unanswerable book, and created a most profound sensation. Its sale has hardly ever been equalled by any book published by the Disciples. Twenty-five thousand copies were sold in less than two years. It found ready sale among all denominations opposed to Universalists. The editor of the *Western Universalist*, Mr. Manford, was especially disturbed by it, and engaged one of their ablest writers to produce a reply to it. In his notice of the reply, he says: “Our readers are informed, in another place, that a book bearing the title of ‘Universalism Against Itself,’ has just been published, and that our opposers are taking measures to circulate it far and near, hoping thereby to retard the onward progress of our most holy faith. The book is of such a character, that it will for a long time hereafter be the Text-Book, from which our opposers will draw their arguments in opposing Universalism, and hence it is important that the friends of the cause it opposes should have in their possession a triumphant answer to the same, and this I purpose furnishing to all the readers of this paper. Every one must see the propriety and necessity of a reply to the book, as it will undoubtedly soon be in the hands of our opposers all over the land.”

The tremendous sale of this book gave Mr. Hall a very great popularity, and opened the way for a large subscrip-

tion to his periodical, the *Gospel Proclamation*. The periodical came out as announced, and was published for two years by Mr. Hall, at Loydsville. At the end of two years, he and the editor of the *Western Reformer* came to an understanding, in accordance with which their two publications were united, under the new name of *The Proclamation and Reformer*. This union took place in January, 1850. Mr. Hall and Wm. Pinkerton were announced as co-editors. The lists of subscribers were all transferred to Mr. Franklin, and the periodical was published by him from Milton, as the *Western Reformer* had been. The title-page to the bound volume is endorsed as follows: "Reformer, Vol. VIII; Proclamation, Vol. III; Proclamation and Reformer, Vol. I." The "co-editors" do not seem to have taken any part in supplying matter for the paper, though another important change, which we shall soon have occasion to notice, may have been the means of cutting them off early in that year.

Mr. Franklin announced at the close of the February number that seven thousand five hundred copies of the first number had been mailed to subscribers. What proportion of these came from Mr. Hall's lists we have no means of knowing. But the union of the periodicals was not an advantage nor any real gain to the editor of the *Western Reformer*. It turned out that a large number of persons were subscribers to both papers, and before the lists had been corrected two copies of the January and February numbers had been sent to these. A great many of the newly-added subscribers never responded to the receipt of the paper, and their names had to be dropped from the lists after sending them three or four numbers. Two thousand dollars were due on former volumes of the *Western Reformer*. These circumstances considerably

embarrassed the editor for the time, and probably had some influence in hurrying forward the new arrangement.

Among the premiums offered during this connection with Alexander Hall were a discourse by Mr. Hall on "Both Sides of Water Baptism," and a "Baptismal Chart." This discourse, like "Universalism Against Itself," was a compound of nearly all the arguments pro and con. It was of great use to persons who were studying the subject of Baptism, as it furnished them with all the principal arguments and the passages of scripture quoted in the proofs. The Baptismal Chart was originally a Baptist picture, entitled "Emblem of a Baptist Church and Baptismal Chart." Mr. Hall reprinted it, changing the word "Baptist" to "Christian." The two columns at the side contained all the passages of the New Testament containing an allusion to Baptism. The top, which rested upon these columns, was an arch containing the name of the chart. Just underneath the arch was a dove descending in a circle of light upon a church edifice, which was the central and prominent feature of the picture. The house stood on an island in the center of a small lake, so that it could only be approached through the water. In the water stood an administrator with a candidate, in the act of immersing him.

In the exercise of his usual energy, Mr. Hall had circulated great numbers of his discourse and this chart throughout the country, and as premiums to subscribers many more were sent abroad.

Mr. Hall's connection with the periodical, after the union of the *Gospel Proclamation* and *Western Reformer*, was only nominal, and very brief. About six months after the union he wrote an article, from which we make the following extract:

“Having received a number of letters recently from readers of the *Proclamation and Reformer*, whose names we were instrumental in adding to the list, making inquiry into the reason for our silence in the department editorial, it becomes necessary briefly to explain. Shortly after the work was moved to Indiana and placed under the direction of Brother Franklin, some of our friends, who ought to be good counselors in such a case, thought, from the peculiar combination of circumstances thrown around me on account of my recent editorial difficulty, that my essays would rather have a tendency to injure than advance the interests of the paper. Having, also, reason to fear such, with a certain portion of our readers, would be even true, and wishing the greatest possible good to result from the periodical, which two years incessant labor had brought to so extensive a circulation in every State and Territory in the Union, we resolved to throw no obstacle in the way of its usefulness, and therefore to withhold any editorial participation, at least until circumstances should indicate that our labors would be appreciated. The good of the cause of Christ, and not any scheme of personal honor or aggrandizement, we have endeavored to make the leading motive of our Christian efforts. Had it been otherwise, we could have gratified such a worldly ambition, as we had adequate means in our possession, had we been disposed to keep them. We believed then, but more especially now, since the *Proclamation and Reformer* has come under the additional co-editorship of Brother Burnet, that without our weak assistance its contents would be fully equal to the necessities of the case, and do ample justice and honor to the cause of truth, without being liable to the charge of a lack of either education or experience. I am heartily

glad that such is the fact, and confidently trust, from the known ability and long experience of Brother Burnet, both as an editor and evangelist, that even the brethren who complain of our absence, will be more than gratified at the change."

In the preceding chapter the reader was permitted to see some paragraphs illustrating Mr. Franklin's style of writing at the time when he became an editor. We shall now introduce some further selections, by way of showing his improvement, and at the same time giving some additional facts of his history. In following the bent of mind observed in the first years of his preaching, he begged off from his regular engagements, and made a tour into Ohio, in the month of May, 1848, to preach and to debate with an "Anti-Means Baptist," by the name of Williams. On his return he published some notes of his travel, under the caption of a "Tour to Ohio." This was after he had been editor over three yers. We subjoin the following extracts:

"On Wednesday, the 9th, we committed our little all to Him who has so kindly and mercifully protected us in the days that are past, and took stage at Cambridge City, Indiana, for Dayton, Ohio. The stage, however, proved to be only a mud wagon, filled to the uttermost with passengers, trunks, mails, etc.; and the day being cold and rainy, and being late, we plunged through mud and rain at a horrid rate during the first sixteen miles; but in high hopes of better roads and a coach in the place of a mud wagon when we would get to Richmond. But through some defect in the stage arrangement we had to continue in the old wagon, but with the promise that we would meet the coach in about six miles, when they would exchange and turn the coach back. We then watched for

the coach for ten long miles, and to our mortification, when we met it, we found it so crowded that the exchange could not be made. The only alternative remaining was to push our wagon ahead to Eaton. At the latter named place we were furnished with a good coach and team, which seemed quite comfortable after plunging through the mud thirty-two miles. We were then carried through the remaining twenty-four miles in less than three hours, and reached Dayton a little before seven o'clock in the evening, where we soon found a resting place and were much refreshed by the hospitalities of our well known brother Van Tuyl."

The younger citizens of Cambridge, who take a seat in a comfortable railway coach and land in Dayton within two hours, can hardly realize that only thirty years ago it was such a ride as above described. Mr. Franklin remained over night at Dayton, preaching one discourse. Next day he was conveyed to a point seven miles east of Dayton, where resided a Disciple and his wife by the name of Darst, both so seriously afflicted that they could not meet with the congregation. Of his stay he writes :

" We spoke three times at brother Darst's to small but interested audiences. The reason of the hearing being so limited is found in the fact that two large meetings were in progress, one on each side of us. On Friday at three o'clock, we took time to attend the German Reformed Church, at this time engaged in a protracted meeting, in one mile of brother Darst's. On entering their very respectable house of worship, we found a moderate assembly in attendance, and a Rev. Mr. Winters engaged in proving that the Holy Ghost is the very and eternal God. His dry and lifeless speculations seemed to have but little effect on the audience, as they appeared unconcerned and



sat gazing about or asleep. And how he gathered up life and spirit enough to exhort I am unable to say; for I should feel as much like exhorting at the close of a lecture on astronomy or anatomy, as I should at the close of such a sermon. But he did nevertheless make quite an affectionate exhortation, at the close of which his brother came down out of the pulpit, and gave an invitation for any person to come forward and unite with that branch of the church. One lady came forward and was received into fellowship without being asked whether she believed in the existence of God or our Savior, and without being required to perform any act of obedience whatever, simply by giving her hand to the preacher. He then kneeled and prayed that the audience might be baptised with fire and the Holy Ghost."

Mr. Franklin's statement as to the manner in which this lady was received into the church was afterward called in question by the officiating minister, who stated that she had, at another time, "to come before the Session and be examined, and then be baptised before she became a full member." The correction was willingly admitted into the *Western Reformer*.

He next proceeded to the town of Lebanon, Ohio, where he was to meet Mr. Samuel Williams, an Anti-Means Baptist, in public discussion:

"We found, when we arrived at this place, that a general interest prevailed relative to the coming debate; and that the parties had procured the East Baptist meeting house, the largest house in the place, for the discussion. The Anti-Means Baptists, our brethren, and the people in general, were rushing in from every quarter.

"At about 3 o'clock we repaired to the appointed place and were introduced to Mr. Williams, the gentle-

man with whom we were to debate. He is a man of middle stature, dark eyes and dark hair, and naturally a pert looking man. He is also a tolerably bold and independent man in his appearance, and about as well calculated to defend his doctrine as any man who believes it in our knowledge. We found no difficulty in agreeing upon the preliminaries of debate, a moderator, etc. We mutually choose brother Philips, of the old Christian order\* to act as moderator; to which he consented, and which place he filled with much respect and dignity."

In speaking of Mr. Williams as a "pert" man, Mr. Franklin doubtless had in his mind the old English word "peart," or "pcert," which was then very generally used in Eastern Indiana. He elsewhere speaks of Mr. Williams as a "free, open, and candid man." By "pert" here he evidently means "lively," "brisk." The "great commoner," as Mr. Franklin has been very appropriately termed, knew the language of the people far better than the language of the schools and the books. The subject under discussion was "the conditionality of eternal salvation." The debate occupied only two days. After a brief summary of the argument, Mr. Franklin says:

"I can give no farther notice of the debate here, than simply to say, that notwithstanding all the quibbles of Mr. Williams, and his inexorable fatality, he has more regard for truth, and more honesty than any man we have ever debated with. I fear, however, that he will run into Universalism, for he is already pretty well agreed with

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\*The "Christian Connection" is meant by this expression. The Disciples, who were so persistent in rejecting the name "Campbellite" Church, could not themselves be so discourteous as to use the nickname, "Newlight Church." When, therefore, a distinction became necessary, they often spoke of the "Christian Connection" as "the old Christian Order." (See chap. III.)

them where they are wrong, and opposed to them where they are right.

“On Friday evening we traveled four miles into the country, to the Green Tree, after the debate, and spoke at candlelighting, after which an intelligent young gentleman, who came from Xenia to hear the debate, confessed his faith in the Messiah. We spoke again on Saturday at three o'clock, in the same place, and on Lord's day morning we spoke at the Red Lion, in the large and well-known chapel belonging to the Old Christians. At three o'clock we again spoke at the Green Tree, where four more persons confessed faith in Christ, and with the one above mentioned, were immersed. The few zealous brethren living here, showed us every kindness, especially in their very commendable liberality, for which may the Lord reward them.

“On Monday we were brought on our way to Lebanon, and there took the coach back to Deerfield, where we took the cars to Cincinnati. On Tuesday morning we took stage for home, which desirable place we gained on Wednesday.

“Thus in two weeks we delivered some eighteen discourses, made ten speeches in the debate, and traveled more than two hundred miles, and by the blessing of the Lord, we commence a protracted meeting at Bentonville to-day.”

We shall have occasion hereafter to refer to some things incidental to the residence of Benjamin Franklin at Milton, Indiana, but for the present we pass on.

## CHAPTER VIII.

“ The lives of great men all remind us,  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time—  
Footprints that perhaps another,  
Sailing o’er life’s solemn main,  
A forlorn and ship-wrecked brother,  
Seeing, shall take heart again.”

—*Longfellow.*

WE distinguish between a great man and a great name. There are many great men who have never had a great name. This is especially true in ecclesiastical history. Many men of strong intellect and indomitable energy, under the enlightening influences of the Gospel, have done a great work for humanity, without attracting attention outside of the community in which their labors were performed. The histories of the Albigenses, the Waldenses, and the Huguenots, are not usually connected with the names of any prominent leaders, yet there were leading men among them at all times.

In our own Reformation there are many others who, in the providence of God, were led into as clear a light as that which shone in the lovely character and scriptural instruction of Alexander Campbell; and that, too, with less human aid than he received. Mr. Campbell was started in the road which led him to Jerusalem, by his father, Thomas Campbell. His well-earned and deserved distinction was not gained by clearing away the rubbish and discovering the precious jewels of “the faith once delivered to the saints,” so much as by the masterly manner

in which he displayed their sparkling beauty, to the utter disparagement of the tawdriness of modern sectarianism.

We have already given sketches of some of Mr. Franklin's cotemporaries, and will now devote a space to brief accounts of several others. The character of the men who did the work throws light on the work itself, and the lives of those noble veterans are replete with instruction and entertainment. With bold and free minds they grasped the truth as it is revealed in the Bible, when all around them there was nothing but a mist and a darkness. With strong and unsparing hands they tore away the ecclesiastical frippery with which generations of speculative theologians had draped and disfigured the beautiful model of character revealed in the word and example of Jesus of Nazareth. We delight to do them reverence, and would joyfully emblazon their heroic deeds in words of living light, that coming generations might read of them, admire them, and

“Ambitious view those holy men  
Who lived and walked with God.”

The size and plan of this book limit the space which can be devoted to each of these pioneers, and the materials within our reach limit the number of names which can be introduced. We shall farther confine ourselves to those who came, almost unaided save by reading the Bible, to an understanding of the principles of the Reformation, or who were co-laborers of Mr. Franklin in the earlier part of his ministry. Eastern Indiana became a centre from which the light of reformation and restoration radiated. Many of the preachers of this section have been among the foremost of those who have been recognized as leading spirits in the exciting history of the

last thirty years. We desire, therefore, to comprehend in these outlines, the history of the introduction and progress of the Gospel in Eastern Indiana.

In 1824, Cary Smith, a young Baptist preacher in Wayne county, "felt himself called" to go on a preaching tour through the Southern States. In Kentucky he chanced to see some numbers of the *Christian Baptist*, and was so interested that he ordered two copies of the work, as far as then published, to be sent, one to his own address, and the other to his father. This, so far as known, was the first introduction of the light of the Reformation into Eastern Indiana. Mr. Smith died in 1841, when only forty years old, but not until he had lived to see the ancient order of worship restored in a number of churches. His travels extended from Wayne county as far southward as Harrison, Ohio. A very interesting narrative of a meeting near Harrison, held by Walter Scott, L. H. Jameson and Cary Smith, in 1834, and resulting in the founding of the Church of Christ at that place, is given in "The Pioneer Preachers of Indiana,"\* as follows:

On their arrival at the place "they learned that all the churches of the town were closed against them, and that they would be under the necessity of holding the proposed meeting in a barn some two miles up White Water.

"After a hasty meal, the trio set out for the said barn, where they found only about thirty persons assembled.

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\*In 1862, Madison Evans, a promising young man of that State, published a book entitled, "Biographical Sketches, of the Pioneer Preachers of Indiana," and comprising sketches of twenty-four preachers. It was a very readable book; but not long after its appearance a dreadful tragedy ended his life. The quotations in this and the following chapters, not otherwise credited, are from this book.

Walter Scott was greatly discouraged, and without ceremony rolled himself up in his great cloak, stowed himself away in a hay mow, and went to sleep. The burden of the day, therefore, devolved on the two wakeful preachers. Smith delivered an able discourse, Jameson followed with a fervid exhortation, and several persons came forward to make the good confession. At this juncture Elder Scott came hurriedly out of his snug retreat, and, without stopping to remove the bits of hay from his raven locks, joined in the exercises with a hearty good will.

“As the sun was going down, they returned to the village, and repaired to the river to attend to the ordinance of baptism. A great concourse of people were present, and among them a local preacher by the name of Lincoln, who, fearing an invasion of the Methodist Zion, determined to offer battle at the water. Elder Scott immediately took his position on a large boulder, and commenced replying to Mr. Lincoln’s questions. His faithful collaborators took their positions around him, Testament in hand, and as soon as Mr. Lincoln would put a question they would turn to the passage containing the proper answer, and hand it to Elder Scott, who would read it aloud, making such comments as he deemed pertinent. This done, all were ready for another question and another reply. Thus, until the enemy was silenced, raged the battle of White Water, fought with weapons ‘not carnal but mighty through God to the pulling down of strongholds.’ By the singular contest an immense religious interest was awakened in the whole community. From that time till the close of the meeting the barn was filled to overflowing; and before they left the town a goodly number had been added to the saved.”

Cary Smith was the elder brother of Butler K. Smith,

who survived to become known throughout the brotherhood. Butler K., was "in the slough of despond," trying to "experience religion," when the opportune arrival of the pamphlets sent home by Cary showed him the way out upon firmer ground. He became a firm disciple, a good preacher, and a good writer. At an early day he removed to a farm near Indianapolis, and thereafter operated from the Capital southward to the Ohio river. His name is appended to many communications in Mr. Franklin's periodicals until within the last half-dozen years.

In 1826, John P. Thompson, of Rush county, Indiana, then in the thirty-first year of his age, and the seventh of his ministry in the Regular Baptist Church, subscribed for the *Christian Baptist*. The doctrine in it struck his mind very favorably, and on learning of great meetings held near his old home in Kentucky, by Walter Scott and John Smith, he made a journey thither to hear the doctrine preached. The result was that he was ruined for a Baptist preacher. On his return to the churches where he had been preaching he had a heavy heart. He had organized the Baptist Church in Rushville and was preaching regularly there. He was also preaching for the Flat-rock Baptist Church, where he held his membership.

"The next time he met with the congregation at Flat-rock, he felt but little inclination to preach; for the old land-marks had been removed, while others had not been established in their stead. However, he took for his text John v, 1, because he could discourse upon that without revealing his views or his doubts relative to his old ones. The brethren were well pleased, as usual, with his teaching.

"The next meeting was at a brother's, Elias Stone's, house, an humble cabin with a puncheon floor and a porch



on one side. A large congregation for that day were seated in the house and on the porch, while Mr. Thompson, who, by this time had a tolerable knowledge of the Christian system, took his position in the door to declare once more to his humble neighbors 'the unsearchable riches of Christ.' He did not intend at that time to bring any 'strange things' to their ears; but his mind was full of great ideas recently acquired, and his heart was swelling with unfeigned devotion to God and sincere desires for the welfare of his fellow-men. When, therefore, he was about half way through his sermon, his spirit overleaped all barriers that creeds and traditions had thrown around it; and, as if suddenly inspired, he proclaimed to his astonished hearers, the fullness the freeness, the simplicity of the Gospel of Christ.

"That morning's service was the beginning of a great reformation in Eastern Indiana. Hitherto the people had taken but little interest in the study of the Bible, having been taught that it was designedly incomprehensible to the unregenerate mind. But now all was excitement, searching the Scriptures, animated private discussions, and flocking to the house of worship to hear the public teachers, and compare their views with the word of God. The preacher's dicit was no longer profitable for doctrine, nor was the Confession of Faith an end of all controversy. The people were beginning to demand for every text a "thus saith the Lord."

"There were at that time but three houses of worship in Rush county, and these were merely closed in—not finished. The uncovered sleepers served for pews; a rude box, filled with clay, on which glowed a heap of charcoal, constituted the warming apparatus; and a clap-board, nailed to the top of a couple of pins or posts in-

serted in the sleepers, completed the substitute for a pulpit. To these houses, when the private cabin would no longer hold the increasing audiences, the worshippers resorted; and they were frequently filled with anxious inquirers after truth, many of whom came a distance of ten or twelve miles, and returned home the same day or night. Mr. Thompson was the chief speaker. He travelled over the whole county, inculcating the doctrine of the Apostles so far as he had learned it. The most of the converts of that day remained steadfast. The church called Boundary Line, in Wabash county, has now within its pale many of the fruits of the early Reformation.

“Mr. Thompson was still a nominal Baptist. The more orthodox of his brethren had perceived with regret the change that had taken place in his preaching; but they esteemed him very highly as a brother, and were disposed on that account to say to one another, ‘Let brother Thompson alone: it is owing to the excitement that he fails to inculcate the received doctrines; and when the revival is over he will teach the converts experience and doctrine’—a phrase which simply means that he would return to the traditions of the fathers!

“Thus matters went on until about sixty members—all Reformers—withdrew from the Flatrock Church with its consent, and at a more convenient point in Fayette County, were organized as a separate church on the foundation of Apostles and Prophets.”

Soon after this the more orthodox of the remaining members of the Flatrock Church raised a complaint that Mr. Thompson was preaching unsound doctrine, and he was arraigned before the congregation to answer to the charge of heresy. The trial was public, and a large and intensely-excited audience witnessed the proceedings.

“It was finally agreed that the church should decide by a vote whether or not his teaching was heretical; and the vote being taken it was decided by a majority of seven that he taught according to the oracles of God. It being a well-established law of the church that the majority should rule in every case, he immediately turned the tables upon his prosecutors; and, had he been so disposed, *he might have excluded every one of THEM for heterodoxy!* But he was unwilling to attempt, himself, what he had so recently condemned in them; so the proceedings were discontinued and the *Inquisition* adjourned.

“At the next official meeting it was agreed by the two parties that they should occupy the house alternately for one year. A short time afterward Mr. Thompson and those whose views coincided with his own formed a separate organization called the Church of Christ, and gave to each other the hand of *Christian* fellowship.

“Thus did he enter fully into the Reformation; and thus did he bring with him out of the Flatrock Church the nuclei of what are now two large and flourishing churches of the living God.

“On the next Lord’s Day after their organization, an eccentric Baptist preacher by the name of Thomas (commonly called the White Pilgrim, on account of his white raiment,) was present, and, by request, preached. A great many ‘Newlights,’ of whom there was a large congregation about two miles to the north, were present on that occasion, and they became greatly offended because not especially invited to the Lord’s table. Out of this circumstance there arose a great controversy on the subject of communion, which warfare was zealously participated in by the Elders Thompson and John Longley, then a member of the ‘Newlight’ congregation above men-

tioned. At last the difficulty was amicably adjusted. Mr. Longley,\* with the majority of his brethren, soon came over to the Reformation; and he became, also, a zealous advocate of the ancient Gospel.

“In the meantime the congregation was much strengthened by accessions from the world, and by immigrant disciples from Kentucky, among whom was Elder Benjamin F. Reeve. He, having already commenced preaching, was soon associated with Mr. Thompson in the eldership of the congregation, which they directed and edified with the most perfect unanimity for nineteen years.”

The conversion of Mr. Reeve to the principles of the Reformation has one or two points of interest in it to which we now invite attention.

He was a resident of Kentucky from his sixth to his thirty-fifth year. The denominations represented in his neighborhood were Methodists, Baptists, and the Christian Connection or “Newlights.” Mr. Evans says that:

“About the year 1828 the three denominations mentioned above imported into the neighborhood three preachers, one of each order, and each an able defender of the dogmas of his church. Many things were then done through strife and vain glory. Meetings were so frequent that opportunities were afforded of hearing one of the three champions every Lord’s day. From the very first Mr. Reeve attended these meetings, and he soon became a deeply interested listener, having now learned how to compare the views of men with the word of God. They mainly discussed the subject of Baptism, Calvinism, and the Divinity of Christ. He hearkened diligently to them all, until he understood clearly their

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\* A sketch of this pioneer was given in Chapter V.

positions and the differences between them. On Baptism, the Baptist and Newlight opposed the Methodist; on Calvinism, the Methodist and Newlight opposed the Baptist, and on the Divinity of Christ the Baptist and Methodist opposed the Newlight. It was, therefore, a remarkable, triangular, and unequal contest, there being two against one on each of the subjects."

As the appeals of all were made to the Bible, Mr. Reeve determined to take up the three subjects, one at a time, and read the New Testament through with reference to each one. His first reading was with reference to Baptism. He was an intelligent and well-informed school-teacher, and it soon became known that he was making this investigation. About the time he had concluded his reading with reference to Baptism, he chanced to be in a group of several persons, when a class-leader, who was one of the group, inquired as to the results. Mr. Reeve, well knowing the opinions of his interrogator, said that if he had not previously heard of infant sprinkling from preachers, no thought of it would ever have entered his mind while reading the New Testament. The class-leader responded with a sneer at such careless reading, when Mr. Reeve drew a Testament from his pocket and asked him to "put his finger" on a passage which would have originated the thought. Of course it was not done.

His conclusion, on reading with Calvinism before his mind, was the same as that reached by Peter on standing before the assembly at the house of Cornelius: "Of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth Him and worketh righteousness, is accepted with Him."

"He then took up the remaining subject—the Divinity

of Christ—in the same manner, but with less success. On the first reading, he felt that he knew but little about it; on the second, less; and, on the third, still less. Though the term ‘Divinity’ was freely used in the discussions of that day, yet the question in hand was more properly the *eternity* of Christ—was he co-eternal with the Father, or did he derive his existence from the Father? This was the subject which, to Mr. Reeve, grew more and more obscure. But that Jesus Christ is the Son of God, he found abundant evidence in the Scriptures. With this great central truth he contented himself; and beyond that, after the third reading, he sought not to penetrate the veil.”

Soon after these investigations he heard the Gospel as preached by the Reformers, and as he had read it in the New Testament, made the good confession and was baptised. On coming to Rush County he at once joined heartily in the efforts being made in the surrounding country for the spread of the Gospel and the restoration of the ancient order of worship, and soon came to be one of the early and successful Evangelists of Eastern Indiana.

Not far from the Flatrock Church was another on Ben Davis Creek, organized under a Baptist dispensation, but not of the “Regular” pattern. It was organized as an arm of the Liberty Free Will Baptist Church. It existed in a transitional form until 1832, when it was finally separated from the Liberty Church, and stood squarely upon the Bible. Among its members is another pioneer preacher who often aided Mr. Franklin in his evangelical tours through that country.

Jacob Daubenspeck was born in Kentucky, December 9, 1797. He was, as his name indicates, a German, and was characterized by some of the best traits of the Ger-

mans, and especially by personal integrity and firmness of purpose. In 1827 he moved into Rush County, seven miles to the northeast of Rushville, on the banks of Ben Davis Creek, where he still resides. The wigwam of the old Indian, from whom the stream took its name, was still standing on the farm which Mr. Daubenspeck now owns.

“I was raised a Presbyterian,” said he, in answer to one of our questions, “and, as I suppose, was sprinkled when an infant, and introduced regularly into that church. At least, I had a ‘god-father’ and a ‘god-mother,’ who told me so.” But, notwithstanding so regular and orthodox an introduction into spiritual relationships, he grew up and remained an irreligious man until thirty-two years of age. He was then awakened by the preaching, in the meetings of the Ben Davis Creek Church, during its dependency. His experience was no marvellous vision of the day, nor absurd dream of the night, but simply that he “had-fallen out with sin, and purposed in his heart to lead a better life.” The “experience” was acceptable and he was baptised.

Mr. Daubenspeck grew up without any educational advantages. His knowledge was only that which was derived through his contact with the world in the most intensely active life. He has been a marvel of activity. He farmed, he traded, he preached; and whatever he did was pushed forward with a celerity that made common men dizzy. Nobody could ever keep up with him. Now in his eighty-second year he plans and executes with a vigor retained by very few men at sixty. He learned to read the New Testament, and soon made himself acquainted with its contents. He has always been familiar with the periodical and standard literature of the Disciples. He was

always ready to attend protracted meetings and to join in co-operative efforts for the spread of the Gospel.

He began to preach as soon as he was baptised, and was soon licensed by the Baptists. It was not long, however, until the freedom of his mind led him into the clearer light of the New Testament, and he brought over the whole of the Ben Davis Creek Church into the Reformation. He was almost a cotemporary with Mr. Thompson, above referred to. But, one starting among the Calvinistic Baptists and the other among the Free Will Baptists, they were not much together, although living so near each other, until they met in the Reformation.

Mr. Daubenspeck has always been an overseer in the Ben Davis Creek Church, and has joined his brethren in building the three meeting-houses that congregation has occupied. He always refused to take any remuneration for his services as a preacher, but has been liberal in extending the helping hand to those who gave their time to the work. On account of his tremendous physical energy and endurance he was generally called on to do the baptising at most of the meetings which he attended, whether he preached or not. He made an occasional tour farther away, but his principal labors have been in Rush and Fayette counties. And for *fifty years* he has gone in and out among that same people, marrying their sons and daughters, preaching the Gospel to sinners and edifying saints, visiting the dying with the consolations of the Gospel, and preaching at their funerals! Think of it, ye young preachers who have to hunt a new place every other year, and learn the secret of the power that can make and hold a field of usefulness!

In the long list of Indiana's pioneer evangelists, there is no name which awakens more pleasing memories, in



the hearts of the older Disciples than that of JOHN O'KANE. His Ciceronian oratory won him honorable distinction wherever he went, while his fraternal manners won the affectionate esteem even of those who were overshadowed by his towering presence. He was the soul of almost every protracted meeting he attended, and the centre of every social circle of which he formed a part.

John O'Kane was born in Culpepper county, Virginia, in the year 1802. He had for a time the privileges of a respectable academy and so diligently improved his opportunity that he obtained more than an average English education in his boyhood.

He made his profession of religion under the ministry of the Christian Convention in Virginia, and preached some while yet among them.

When about twenty-five years of age, he came to the West, stopping some years at Lebanon, Warren county, Ohio. While at Lebanon he was a reader of Barton W. Stone's periodical, the *Christian Messenger*. Some articles on, "The Plan of Salvation," attracted his attention and crossed his views. No reply being made from any other source, he commenced a series of articles. Mr. Stone himself took sides against him, and he was soon convinced that "The Plan of Salvation" was not by "getting religion" at a "mourner's bench" but by faith in Jesus Christ and obedience to the Gospel.

"In the spring of 1832 he came to Indiana, locating at Milton, in Wayne county. For the support of his family he engaged in teaching a common school; but for the good of his race he continued to preach the Gospel on the Lord's day, and at such other times as he had opportunity. Being charged with "Campbellism," the few meeting-houses were closed against him; but John O'Kane was

not the man, either to conceal his own light under a bushel, or to suffer it to be extinguished by the proscriptive efforts of those who 'loved darkness rather than light, because their deeds were evil.' Such pressure only made him the more luminous, and in a little while he became a burning and a shining light—almost the only one at that time in Eastern Indiana. Commencing in his own little school house, he rapidly extended his appointments to others; and when no house could be obtained, he preached to multitudes of people in the open air.

"Within the same year, 1832, he crossed over into Rush county, where he was employed for one year to co-operate with John P. Thompson in doing the work of an evangelist. In this service he traversed the counties of Rush, Fayette and Decatur; and his name is identified with many churches and reformatory movements which originated at that time in that portion of the State.

"In January, 1833, he journeyed as far west as Indianapolis. On his arrival there he found the court-house occupied by the Legislature then in session; the 'evangelical churches' closed their doors against him; and there was no place for holding a meeting, save in an old log house on Market street, which the few persecuted saints had rented as a place of prayer. In this he began and preached on three evenings in succession, the house not accommodating one half the people who were anxious to hear the word. In the meantime the Legislature tendered him the use of the court-house on Saturday evening and on Lord's day. There he had an opportunity of speaking before judges and legislators, as well as many 'common people;' and faithfully did he witness to both small and great, speaking none other things than those which the Lord, through his apostles, appointed. 'The preach-

ing,' says one who heard it, 'was so different from any that had ever been heard in Indianapolis before—so bold, so pointed, so convincing, so strongly enforced by the commanding voice, expressive eye, and fine oratory of brother O'Kane—that it seemed to carry everything before it. All seemed spell-bound, and many were seen to tremble under his mighty appeals.' This was a kind of Pentecostal occasion; for not only was a deep and lasting impression made in the city—or rather town—but the representatives and strangers from the several counties, like the 'devout men out of every nation' at Jerusalem, carried with them, on their return to their homes, some knowledge of the faith as it was once delivered to the saints.

"Mr. O'Kane made two or three other visits to the capital prior to the following June, at which time the Church of Christ at Indianapolis was organized, with some twenty members.

In January, 1843, he and Dr. R. T. Brown organized the Church of Christ at Connersville, Fayette county, to which place he soon after removed, and commenced the publication of a monthly religious paper, called the *Christian Casket*. While engaged in this enterprise, he continued to preach the Gospel throughout all Central and Eastern Indiana, occasionally making tours through portions of Ohio and Kentucky."

In 1837 he removed to Crawfordsville in Montgomery county. For about eleven years he labored in the Wabash Valley, but was engaged regularly much of that time by the church in Crawfordsville. It is erroneous to say that he was "pastor of the church" at that place; for, whatever be the merits of the controversy on that subject, the preachers of forty years ago were not "pastors,"

according to the current use of that term. They were all evangelists; and only evangelists, even when engaged to preach regularly for one or more churches. If they were made "elders" in the churches where they had membership, they did not "take the oversight" of the churches. Their discourses, delivered when the Disciples came together to break bread, were planned and delivered with reference to the conversion of sinners, and only incidentally edified the Disciples. Mr. O'Kane was no exception to the rule, and therefore, while he resided in Crawfordsville, he labored incessantly as an evangelist in all the adjacent counties, the results of his labors being apparent yet. If he did not found the church in Lafayette, he was chiefly instrumental in its first considerable increase.

The year 1848 he labored again among his old acquaintances in Eastern Indiana, living meanwhile in Connersville. The next year he removed to Indianapolis and opened a book and stationery store. But, leaving the store in care of his son, he continued his untiring labors as an evangelist.

During the years 1851 and 1852, he made a thorough canvass of the State of Indiana, soliciting subscriptions to the Northwestern Christian University (now Butler University). In this work he was more successful than any other Indiana man could have been. But he could not forget his chosen calling even during that period. When about to visit a community, he sent them an appointment *to preach*. His reputation nearly always gained him a good hearing; and he would preach one, two or three discourses with the same zeal and energy that he would have done had his sole mission been to hold a protracted meeting. At some opportune time he would, with a few words, introduce his plea for the University. Between

the meetings he was everywhere and after everybody, and few persons got rid of him without making what he considered a reasonable donation, or taking one or more shares of stock. In eighteen months he raised the minimum of stock — seventy-five thousand dollars — required by the charter.

In 1859 he removed to Independence, Missouri. Although advanced in years, his commanding voice at once rang out over the prairies of Western Missouri in the proclamation of the Gospel, and ere long he was known, admired and loved by the disciples in all that country. During the civil war, which swept Missouri from 1862 to 1865 with the besom of destruction, he returned to this side of the Mississippi river and resided temporarily in Illinois, returning at the close of the war to his home in Independence.

Two years ago he made a short visit into Indiana to see the friends of Auld Lang Syne. The report of his coming made many hearts flutter with joy at the prospect of seeing the beloved face and the flash of the old veteran's sword. Many thought it no task to go across one or two counties to see him again and hear him preach the unsearchable riches of Christ.

In the meager sketches above given, mention has been made of Dr. Ryland T. Brown. This is another whose wide reputation as a physician, a scientist and a preacher of the Gospel was chiefly formed in Eastern Indiana. When he was fourteen years of age his father moved to the southeastern portion of Rush county. The next year he made a profession of religion and became a member of Clifty Baptist Church. About 1826 he became a subscriber to the *Christian Baptist*, and after the reading of a few numbers of that periodical he was thoroughly indoctrinated with the principles of the Reformation.

“His first overt act in the direction of reform was in this wise: The Flatrock Association, having arrogated to themselves a little of the authority given to the Messiah, drew up certain articles of faith, and recommended their adoption by all the churches of which the said ecclesiastical body was composed. The matter being laid before the Clifty Church, a motion was made ‘to rescind the old articles and adopt the new.’ ‘Brother Brown,’ then only nineteen years old, called for a division of the question, the first part of which passed by the aid of no vote more cheerfully given than his own. Having thus freed the church, for a moment, from the bondage of human authority, he immediately moved to adopt the New Testament as an exponent of the faith of that congregation. This, being offered as an amendment, and promptly seconded, was fairly before the house; and to dispose of it without voting *directly* against the Bible cost them not a little trouble.”

This was regarded by the orthodox portion of the church as an act of impertinence, and remembered against him. Three years later he returned from Cincinnati, a graduate of Ohio Medical College, and spent some time looking about for a suitable location. His return was in the midst of the excitement incident to the proclamation of the principles of the Reformation by John P. Thompson. As soon as the zeal of the protracted meetings had somewhat subsided, the ecclesiastical powers arraigned the youthful doctor on the charge of being a “Campbellite.” The church of Clifty passed the following:

“*Resolved*, That we will not fellowship the doctrines propagated by Alexander Campbell, of Bethany, Virginia.”

In an account of his expulsion sent to the *Christian Baptist*, Dr. Brown says :

“I entered my protest against this resolution, as I conceived it was intended to condemn a man without giving him an opportunity of defense. But I soon learned that I was to share the same fate. The heresies of ‘Campbellism,’ as they were pleased to call them, were charged home on me. I claimed the right of defense, but was informed it was a crime which did not admit of a defense. I next denied the charge of being the disciple or follower of any man, and required the proof of it. I was again told that no evidence was necessary. Thus, you see, I was charged without truth, tried without a hearing, and condemned without evidence ; and thus, in due form delivered over to Satan as an incorrigible heretic.”

From 1832, at which time Dr. Brown located in Connersville, until 1842, he devoted himself to his profession as a physician, but found time to preach the Gospel in many parts of the surrounding country. The State meeting, held in Connersville, in 1842, appointed four missionaries—one for each quarter of the State—to ascertain the location and strength of the churches and the prospect of obtaining funds for maintaining missionary work in promising fields. The Doctor took the southeastern part of the State for his work, traveled the whole year on a promise of five hundred dollars, and received only one hundred and fifty dollars.

Incessant professional labors told on a physique not very rugged at the best, and the Doctor betook himself to manual labor for one year on hygienic principles. Restored to health, he removed to Crawfordsville, where he resumed the practice of medicine and the work of an evangelist.

We have not space to follow him through his subsequent career, healing the sick, preaching the Gospel, going through Wabash College and graduating after he was forty years old, serving as State Geologist, lecturing on temperance, and finally, with honor, filling the chair of Professor of Natural Science in Northwestern Christian University. We have introduced so much of his history as necessary to illustrate the radiation of the light of the Reformation from Eastern Indiana. Some statements from Dr. Brown's own pen, kindly furnished us for use in this work, will confirm what has been advanced and afford considerable additional information. He says:

“There were four radiating points for the current reformation in Indiana, viz: Little Flatrock Church in Rush county, Liberty Church in Jefferson county, Silver Creek Church in Clark county, and New Hope Church in Columbus, Bartholomew county. These were independent of each other at first—indeed, did not know each other's existence. The Rush county centre, however, was the most prominent, and ultimately absorbed the others, chiefly through the itineracy of John O'Kane. A number of churches of the Old Christian Connection existed in Eastern and Southern Indiana as early as 1825, and several Separate, or Freewill Baptist Churches, without any human creed, were formed about that date. John P. Thompson began the work in Rush, in December, 1828, and was early joined by William McPherson, both Baptists. A Baptist church was organized, with no creed other than the Scriptures, at Fayetteville, in the spring of 1829, and offered itself for membership in Whitewater Association. Its case was referred to a committee which reported unfavorably, at the next meeting, in 1830. Thomas Jameson (father of L. H. Jameson), of the Christian Connection, began moving towards us



as early as 1827, and by 1831 was in full accord. New Hope Church was excluded from the Flatrock Baptist Association in October, 1829, for having dispensed with the articles of faith. On the second Lord's day in May, 1830, 'The Church of Christ in Little Flatrock,' was organized with thirty-eight members, most of them, like myself, excluded from the Baptist Church on the general charge of 'Campbellism.' Several other churches of this model were organized in the eastern part of the State in 1830. In 1833, the churches of Christ in Eastern Indiana, then numbering fifteen, employed John O'Kane to travel, preach and organize churches, fixing his salary at two hundred dollars, payable chiefly in produce."

From the same communication we make the following extract concerning Dr. Brown's labors in connection with Benjamin Franklin :

"I first met Benjamin Franklin at Milton, Indiana, in the summer of 1836, I think. He was attending a grove meeting conducted by Brother O'Kane. Between this and 1843 we frequently held protracted meetings in company in Fayette, Rush, and Decatur counties. A characteristic incident I now recall: We were holding a meeting in Decatur county. Brother Franklin had preached from Paul's charge to Timothy, 'Preach the word.' A Methodist preacher objected that we could not understand the word alike.' Brother Franklin promptly replied that we could not understand it differently. If we disagreed about it, it was evident that one or both of us did not understand it at all. We could not both understand it, and yet disagree about it.

"I was never a revivalist, but I sowed much good seed in Eastern Indiana, and rejoiced in the co-operation of such noble spirits as Benjamin Franklin in this work of self-sacrifice."

## CHAPTER IX.

THE former chapter was devoted more especially to the introduction of the Reformation into Eastern Indiana, and the leading men who participated in the work. This region has been repeatedly alluded to as a center from which the light of reformation and restoration radiated. That it may be so regarded is evident from the history already given, and what immediately follows will further illustrate that point. The work of Samuel Rogers, who planted the church on Deer Creek—the church which became the mother of Benjamin, Daniel, and David Franklin and John I. Rogers; the work of Cary Smith, in Wayne county and southward; and the labors of John P. Thompson, B. F. Reeve, R. T. Brown, and Jacob Daubenspeck in Rush and Fayette counties, are now before the reader. He has seen the Franklins, and especially Benjamin, pushing out in every direction, baptising hundreds of people and planting churches in their course. He has seen Smith, Thompson, Reeve, Brown and Daubenspeck, occasionally extending their labors southward and westward. He has seen John O’Kane pushing westward and restoring the ancient Gospel and order of worship in Indianapolis, Crawfordsville, Lafayette, and many intervening points, and finally carrying his lamp, full of oil, trimmed and burning, into Missouri. If it were necessary to emphasize upon this point we could refer the reader to the biographical sketch of George Campbell, which will presently be given.

We shall see, hereafter, that operations at this center

had much to do with some of those public enterprises among the Disciples, which, when called in question, gave rise to much discussion, and engendered a great deal of bad feeling. But in the present chapter we shall adhere less strictly to the plan heretofore pursued, and introduce persons and incidents miscellaneously, only limiting ourselves to those more or less directly connected with our main theme—the life and labors of Benjamin Franklin.

GEORGE CAMPBELL was born in Brewer, Maine, February 8th, 1807. He is descended on his grandfather's side from the Campbells of Scotland, but his paternal grandmother was an Irishwoman. His father was born in Maine. His mother was of a Massachusetts family, originally from Germany. The blood of three distinguished nations coursed in his veins. But to Americans a man's genealogy is of no consequence except as indicating the national traits of character which he may have inherited. George Campbell is, however, an interesting study to us on account of what he did in disseminating the light of the Gospel throughout Indiana.

He never contemplated a scientific or classical course at school. He had, however, an academical course and two years at Waterville College. This, with his diligence as a student since, placed him at his ease among scholars.

His religious impressions were received from his mother who was a New England Congregationalist. In New England there were numerous societies which took the general name of "Liberal Christians." These societies usually included Universalists, Unitarians and Free Thinkers. In 1830, Mr. Campbell, under the auspices of one of these societies, assumed the duties of a public minister or "clergyman." He was a member of the Maine Convention of Universalists for a time. But two years later

he went to Boston, and severing his connection with the Universalists ( or *Restorationists*, rather, for such they really were ), he joined the Bullfinch Street Congregational Church. Dr. Paul Dean, the pastor, believed in the divinity of Christ in the strict orthodox sense. Under him Mr. Campbell studied theology, and in 1833, received license to preach from the Congregational Association in Boston.

Thus armed for " the ministry of the word " of Congregationalism he set out for the West, and arrived in Cincinnati just as the Asiatic cholera broke out in the city. The first Sunday after his arrival in the city he preached in one of the Congregational churches. On Monday he was seized with the dreadful scourge and came near dying. Recovering from this sickness, he visited a relative in Fayette county, Indiana. Pleased with the country and solicited by his friends, he sojourned here and preached the doctrine of his church.

His history at this point has been compared to that of Paul, around whom there shone a very sudden and unexpected light. We rather incline to Cornelius as a case to which his was more analogous. There was no miracle and no heavenly visitant ; but George Campbell was " a devout man, who feared God," and, considering his limited means, " gave much alms to the people." It can scarcely be doubted, either, that his prayer and his alms went up as " a memorial before God."

" At this time," says Mr. Evans, " the Church of Christ, at Connersville, Fayette county, was under the oversight of Elder Jesse Holton and Dr. R. T. Brown, now Professor of Natural Sciences in the Northwestern University, and then, as now, an efficient laborer in word and doctrine. On the arrival of this brilliant New Eng-

land preacher in that community, there was no small stir among his brethren, who were almost disposed to say of his preaching, "it is the voice of a God, and not of man; so satisfactorily, to them, could he establish their cherished theories. They insisted that the Christians should give him a hearing, and he, in turn, was invited to come out and hear the Christians."

"Not long after, when the Church of Christ at that place had 'assembled on the first day of the week to break bread,' Mr. Campbell entered and seated himself near Dr. Brown. Being invited to preach, he declined. The invitation was renewed; and, thinking there must be some misunderstanding, he frankly confessed that he was not of 'that way.' 'No matter,' said the doctor, 'for this very reason we desire to hear thee, what thou sayest.' Consenting to preach, he took for his text, Acts xvi., 31, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' from which he delivered an excellent discourse relative to the power of faith to purify the heart, reform the life, and save the soul. At the close of the sermon Dr. Brown followed with some remarks. He heartily endorsed all that had been said of faith, 'but,' said he, 'there are two chapters in a man's life: the past and the future. Faith, by purifying the heart now, may regulate the future; but it cannot reform the *past* or blot out the transgressions that are *already recorded* in the book of God's remembrance.' He then proceeded to show that, in the divine economy, baptism, with its proper antecedents, is designed to free us from our 'old sins, while faith, by purifying the heart, is to prevent the recurrence of new offenses, and thus present every man perfect in the sight of God. At the conclusion of these remarks Mr. Campbell had described with his chair the quadrant of a circle, and was sitting directly in

front of the speaker, regarding him with a look very similar, no doubt, to that of the ancient Scribe, when he said to the Savior, 'Well, Master, thou hast said the truth.' Like the Scribe, too, he was then 'not far from the kingdom of God!'"

After the meeting he had a long interview with Dr. Brown, from whom, with all the meekness of a child, he received the more perfect instruction in the way of the Lord. He then set to work to investigate the Scriptures for himself. After some months faithful reading and study he returned to Connersville, made the good confession as if he had been a newly penitent sinner, and was baptised by John Longley.

Receiving now a new commission, he went forth to preach the unsearchable riches of Christ. The next six years he spent in Harrison, Ohio, and the adjacent country, excepting one year, during which he made a tour to his native State. From his mother, when he was a boy, he received his religious impressions; to her, even in his manhood, he took the light of the ancient Gospel, and immersed her in the name of the Lord Jesus.

In 1842 he married Miss Sarah Ann Wile, a member of the Church of Christ in Harrison, who proved to be a most exemplary Christian mother, and uncomplaining preacher's wife. Six children of her own she reared to manhood and womanhood, suffering, much of the time and with the patience of Job, all the inconveniences of poverty, of frequent changes of location, and of living alone with her children. She still survives. Her eldest son, Walter, also a preacher of the Gospel, is a widower with four children. Mrs. Campbell, although her tresses are silvered over by age and the trials of life, patiently assumes the duties of a mother to these helpless little ones.

Three years after leaving Harrison, Mr. Campbell resided in Oxford, Ohio, evangelizing the surrounding country as well as he could, occasionally making tours into Indiana, Kentucky, and other parts of Ohio.

In 1845, he was called as an Evangelist to Rush county, Indiana, and to aid in establishing a seat of learning in that county. After traveling several months he took charge of a high-school, which was afterwards merged into the celebrated Fairview Academy. Mr. Campbell may be regarded as the founder of this academy, although his efforts were heartily seconded by others, and especially by Woodson W. Thrasher, a liberal and enterprising citizen and a member of the Church of Christ at Fairview.

At the State meeting in 1847, held that year at Greensburg, George Campbell introduced a resolution favoring the establishment of an institution of learning in Indiana of the highest grade. The discussion of the resolution was followed by the appointment of a University Committee, to report at the next annual meeting, and the matter was never dropped until the Northwestern Christian University was established. Mr. Campbell was appointed one of the original commissioners by the Legislature, and at the organization was chosen a member of the Board of Directors, which position he held as long as he remained in the State. He may be counted, therefore, as one of the prominent educational men among the Disciples in Indiana—he was a founder and a patron of schools, a teacher, and for some years a county examiner of public school teachers.

In 1848 and 1849 he lived in Fulton, an eastern suburb of Cincinnati, dividing his time as a preacher between the school at Fulton and that at Harrison. At the time he was a partner of the *Christian Age*, account of which

will be given hereafter. Selling out his interest in the paper he returned to Indiana, traveled as a "home missionary" in Northern Indiana, and finally removed to Oxford, a newly-made county-seat some twenty-five miles west of Lafayette, Indiana. While residing here, and traveling among the pioneers of a country full of malaria, his system became so affected by the poison that for five years he was never well, and often preached and baptised while shivering with a chill or parched with the fever. It was at this time, doubtless, that he laid the foundation of the intense physical suffering which he underwent in his last days.

During the civil war he lived again in Rush County and preached among his old acquaintances. Some time after the close of the war, his health being apparently restored, the spirit of the itinerant minister took possession of him again and he moved to Illinois, selecting Eureka as his home on account of school privileges there afforded to his younger children. Here, after a lingering and painful sickness, he died, August 24, 1872.

In some traits of his noble character, George Campbell had no superiors and few equals. There have been many who had as full knowledge of the truth as he, many who were profounder scholars, many who were better orators, and many who were better writers. Though he was far above the average in all these particulars, his greatness lay in his devotion to his conscientious convictions, his pure life, and his earnestness of purpose.

His personal appearance promised the least in proportion to his abilities of any man we have ever known. He was very large and ill-shaped. His head seemed to rest upon his shoulders. His cranium enclosed a very large brain; but his hair, which was coarse and abundant, grew



low down upon his forehead. A rubicund countenance and attitude of indifference to what was passing around him, completed the unpromising contour of the remarkable man whose bulky form was always to be seen in every convention of Disciples, from whom nobody expected to hear, but who was sure to command the attention of everybody when he chose to speak.

Younger preachers all over Indiana can bear testimony to his great sympathy for them and fatherly assistance rendered them during their earlier efforts in public life. No man in the Reformation has been more forward in this respect than he. The writer of these lines can scarce refrain, even here, from an expression of gratitude that, when too far away to have the full benefit of his own father's counsel, a gracious Providence gave him the sympathy and the free, helping hand of George Campbell.

No history of Benjamin Franklin could be complete without frequent reference to JAMES M. MATHES, who was in the Reformation eight years, and in the editorial field two years, in advance of Mr. Franklin. Forty years they journeyed together in the wilderness. Forty years they labored on as cotemporary editors and evangelists "in the unity of the Spirit and in the bond of peace," no unkind thought or word ever passing between these two men, whose souls clave together as did the souls of David and Jonathan.\*

James M. Mathes was born July 8th, 1808, in Jefferson county, Kentucky. His father and his mother were at first Regular Baptists; but about the year 1825 they fell out with Calvinism and joined the Christian Connection. They brought up their children so strictly "in the nur-

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\*Mr. Mathes' testimony on this point will be given in a subsequent chapter.

ture and admonition of the Lord," that all of them (six sons and five daughters) became Christians, and three became ministers of the Gospel.

While his parents were still Calvinists, his religious feelings were aroused, and he became a seeker after "the knowledge of sins forgiven." But the light around him was only an *ignis fatuus*—an ever-receding and delusive light, which only blinded him without throwing any light upon his pathway. Five weary years dragged their slow length along, leaving him still a convicted but hopeless sinner. The tension was too great for him, and he lapsed into skepticism. But after a time he roused himself again, and determined to read the New Testament through without any reference to the opinions and usages of those around him, and see if he might not draw therefrom some relief to his overburdened soul. The result was more than he could have anticipated. The light of God broke in upon his understanding, and gave the needed light to his inner man. He believed the Gospel, and determined to obey it.

He was surprised, on communicating his views to others, to find some very pious people in doubt as to his conclusions, and to hear others declare that he was under a delusion of the devil. But he wearied in the vain effort to find peace in the road they marked out for him, and was more settled than ever in the conviction that, to believe on the Lord, as he knew he did, and obey him in Baptism was infallibly right. One God-fearing man, however, by the name of Snoddy, among the number with whom he consulted, gave him comfort by saying: "Bro. James, it is contrary to my experience, but what am I that I should withstand God? You are right. It is the Lord's word, and therefore safe. Go on, and may the Lord bless you, my son."

It must be noted that, at this time, Mr. Mathes knew nothing of Mr. Campbell except through the perverted statements of people who believed him to be heretic. But in 1827 he came into possession of a few numbers of the *Christian Baptist*, and a copy of "The Living Oracles," a version of the New Testament, published by Alexander Campbell. These documents not only confirmed him in the views he already entertained, but gave him much additional light. He therefore determined at the first opportunity to demand baptism for the remission of sins.

"In October following, he attended a great camp-meeting held by the 'Newlights' at Old Union meeting-house, in Owen county. On Sunday morning he walked out with Elder John Henderson, one of the principal preachers, sat down with him on a log, and actually 'taught him the way of God more perfectly.' At first the good man listened with suspicion; but, as the argument progressed, he became deeply interested, and, finally, was so overwhelmed with evidence, that he exclaimed: 'You are right, my son; it is the Lord's plan, and whatever he commands, I can cheerfully perform. I am ready to immerse you for the remission of sins.' They then returned to the place of meeting, and at the end of a discourse by Elder Blythe M'Corkle, Father Henderson, with a word of *apology* and explanation, invited sinners to come forward, confess the Saviour as he was confessed in primitive times, and be baptized for the remission of sins. J. M. Mathes and his sister Eliza made the good confession, were immersed straightway by Elder Henderson, and, for the time being, united with the 'Newlight' church.

"Immediately after his immersion, he began to take an active part in the public prayer-meetings, exhorting

his brethren as often as he was called upon. He also engaged earnestly in teaching from house to house, and by the wayside, the things pertaining to the kingdom of God. He may be said to have entered upon his ministry when he sat down on the log with Elder Henderson — in fact, when he first discovered the divine plan of pardon; for the gray-haired minister that immersed him was really his third convert, his sister being the second, and old brother Snoddy the first.”

In June, 1831, the Church at Old Union was brought into the ancient order, only one sister holding back. This sister afterwards joined the Protestant Methodists, and became a preacher among them.

In 1838, Mr. Mathes, now a married man, moved to Bloomington, Indiana, with the purpose of becoming a student of the State University at that place. By selling off the stock from his little farm and taking four preaching appointments, he was enabled to maintain himself at school until somewhat advanced in the senior year, but was compelled, by want of means, to leave before graduating.

By the year 1841, when he left the University, he had grown to be a very successful evangelist. During the year ending May, 1843, the report of his labors showed that he had immersed six hundred and seven persons. This was the greatest success he has ever met with in that direction. But he has for many years brought from two hundred to four hundred into the fold of Christ annually. By the year 1860 he had, with his own hands, immersed over four thousand persons.

The Church of Christ at Bedford, his home at the present time, has been almost exclusively of his own planting and watering. In 1860 he was living in New Albany,

but made a visit to his children at Bedford. While there he preached on Lord's day, expecting to return to his home early in the week. Several persons making the confession on Sunday evening, he made an appointment for Monday evening. The meeting was continued for three weeks, and resulted in one hundred and eighteen additions to the church, by confession and baptism, and forty others who had been immersed by the Baptists and others. Mr. Mathes, shortly afterwards, removed to Bedford, and labored with the congregation at that place for five years constantly, and with such success that the membership came to number four hundred.

Besides his labors as an evangelist and teacher of the churches, Mr. Mathes has attained considerable distinction as a debater. His debates have been quite numerous, and with many different sects and parties. He is clear and decided in his convictions, and has no difficulty in making an audience understand his arguments. He is a very fluent and easy speaker, and the manner and tone of the man impress the hearer with the fact that he is listening to a thoroughly honest person who believes precisely what he says. He is not the style of debater needed to overwhelm and stop the mouth of a babler. But to maintain the truth to the conviction of people having good and honest hearts, is a work in which he has had scarcely a superior. The result of his discussions has, therefore, been uniformly good, and in some cases remarkably successful. Sometimes, after an enemy has been entirely overthrown and silenced, the community has become so excited by the spirit of strife engendered, that nothing could be done toward their conversion. But Mr. Mathes' debates have usually been followed by a considerable ingathering into the Church of Christ, and a weakening of the enemy's forces.

In 1843 the *Christian Record* was started. It was a monthly pamphlet of twenty-four pages. In the fifth year it was enlarged to thirty-six pages, and Elijah Goodwin became a co-editor. The place of publication was changed from Bloomington to Indianapolis, and thence to Bedford. Once it passed from his hands and was controlled by Mr. Goodwin, but in 1867 he resumed the control of the periodical, and published it as a monthly until 1875, when it was consolidated with the *Evangelist*, of Iowa. Since that time it has been published simultaneously from Oskaloosa, Iowa, and Bedford, Indiana, under the title of *Record and Evangelist*, J. M. Mathes, senior, and G. T. Carpenter, junior editor. The year before this consolidation Mr. Mathes, aided by W. B. F. Treat, of Bloomington, started a Sunday-school periodical called the *Gem*, which went along with the *Record* into the "Central Book Concern," whence it is still issued as *The Little Christian*.

Mr. Mathes has written very considerably outside of the periodical above alluded to. He is author of several tracts, and of a book entitled "Letters to Bishop Morris," reviewing a book by the bishop on "The polity of the M. E. Church." His debate with T. S. Brooks, of the M. E. Church, was taken by a competent reporter and published. He also edited several editions of a work on the Apocalypse, entitled "Voice of the Seven Thunders," and comprising eighteen lectures on that subject, by J. L. Martin, of Southern Indiana. He is also publisher and author of a number of the sermons in a book of thirty-one sermons, entitled "The Western Preacher."

In 1873, Mr. Mathes lost his wife after a happy union of forty-four years with her. She was a devoted Christian, of whom he afterwards could say that "to her faith,

earnest piety, and great devotion to the cause of God, I am largely indebted for my success as a preacher of the Gospel." Not long afterward he was married to Mrs. Abigail M. Rickoff, of Cincinnati. She was long a teacher in the schools of Cincinnati, and is a very ready writer. She is author of a very worthy tract, entitled "Woman's Work in the Church," which has had a large sale. They have travelled together since their marriage, devoting a large share of their attention to the Sunday-school work, Mrs. Mathes aiding greatly in this direction and by her ministrations among the sisters. In a letter bearing on the subject of Sunday-schools, Mr. Mathes advances the following sentiment, with which it would be well, if possible, to indoctrinate the membership of the churches everywhere :

"I regard the Sunday-school as the School of the Church, and not an outside institution with which the church has nothing to do. It is under the general direction of the Eldership; and for the welfare of the school the church, through her Eldership, is responsible. Parents should always go with their children to the Sunday-school, sit in the Bible-classes and study the lesson with the children. In this view of the case, the Sunday-school must be regarded as a powerful means of accomplishing good."

Immediately after the war of 1812, John Wright, assisted by his younger brother and their father, residing near Salem, Washington county, Indiana, began to preach the doctrines of the Free Will Baptists, and in a short time had organized the churches which united in "The Blue River Association." Mr. Wright, from the first, held to the Bible as a sufficient rule of faith and practice, and that human creeds are heretical and schismatical.

The Association was therefore formed without the usual "Articles of Faith." Thus matters went on till 1819, when Mr. Wright offered a resolution in the church where he held membership to discard the name "Baptist." His argument was as clear as has ever since been made. He held that individuals might, scripturally, be called "Friends," "Disciples," or "Christians," while, as a body, they should be called "The Church of Christ," or, "The Church of God." He objected to the name "Christian Church," because it is not found in the apostolic writings. The resolution was passed at once, and within two years all the churches of the Association had abandoned the name "Baptist." The Association was changed to an Annual Meeting. This was seven years before the dissolution of Mahoning Association in the Western Reserve, Ohio, to which reference will be made in a subsequent chapter.

While this reformation was going on among the Free Will Baptists, there was a violent discussion of Trine Immersion among the Tunkers, of whom there were fifteen congregations in that section of country. The result was a very decisive victory in favor of one immersion. At this juncture of their affairs, Mr. Wright proposed to the Annual Meeting to send a delegation to the Annual Conference of the Tunkers, with a view to union with them. A letter was prepared, and Mr. Wright was made the chairman of the delegation to bear the letter to its destination. The effort was successful, and a permanent union was effected.

At the suggestion of this same peace-maker, John Wright, and from the same Annual Meeting, similar overtures were made to the Christian Connection, or "New-lights." A joint convention was held near Edinburgh, and



all the churches of the "Connection" save one, entered heartily and permanently into the union.

"A few years subsequent to this, the work of Reformation began to progress rapidly among the Regular Baptists of the Silver Creek Association. This was, remotely, through the influence of Alexander Campbell, but directly through that of Absalom and J. T. Littell, and Mordecai Cole, the leading spirits in that locality. Through their teaching, hundreds of individuals and sometimes whole churches were renouncing all human creeds and coming out on the Bible alone: yet a shyness existed between them and those who had previously done the same thing under the labors of John Wright. The former, having held Calvinistic opinions, stood aloof through fear of being called *Arians*; while the latter feared to make any advances lest they should be stigmatized as *Campbellites*. Thus the two parties stood, when Elder Wright, braving the danger of being denounced as a Campbellite, established a connection between them by which the sentiments of each were communicated to the other. By this means it was soon ascertained that they were all endeavoring to preach and practice the same things. The only important difference between them was in regard to the design of Baptism, and on this point Elder Wright yielded as soon as he was convinced of his error. Through the influence of himself, his brother, Peter Abram Kern, and others, on the part of what was called the Annual Meeting of the Southern District, which was composed of those who had been Baptists, Tunkers and Newlights; and through the efforts of Mordecai Cole and the Littells, on the part of the Silver Creek Association, a permanent union was formed between those two large and influential bodies of believers. In consequence of this glorious

movement, more than *three thousand struck hands in one day* — not in person, but through their legal representatives, all agreeing to stand together on the one foundation, and to forget all minor differences in their devotion to the great interests of the Redeemer's kingdom."

In 1817, Beverly Vawter, a Southern Indianian, became exercised on the subject of religion. He had been raised a Baptist, and "sought a hope" according to the Baptist usage, but without success. In his devotions he read and meditated much on the Scriptures. He had become much interested in the apostolic commission as given by Matthew and Mark, and in Acts of Apostles. While he was meditating and wondering at the difference between these passages and usages of the Baptists, he chanced to read Barton W. Stone's essay on Faith. This so influenced his mind that he told his wife he meant to be baptized and rely on the promise of Jesus for pardon. His wife, after hearing his views, agreed with him, and they were soon immersed, by John M'Clung of the Christian Connection. Mr. Vawter entered public life at once, and was soon known throughout a large district as a very successful preacher. He stood squarely upon the Bible alone as a rule of faith and practice, and upon the name Christian, as did all the "Connection." In 1828 he had not yet heard of Alexander Campbell, but had advanced so far as to venture to preach baptism for the remission of sins. A Baptist preacher who was present took him to task for it, and volunteered a sermon to show that it was a "rotten doctrine — not 'wrong,' but *rotten*." He also stated that a man (referring to Alexander Campbell) had recently gone through Kentucky, preaching that doctrine, and unsettling all the Baptist churches. In the promised discourse he made a very fair statement of Mr.

Campbell's views and the arguments by which he supported them, and labored hard to point out wherein the doctrine was wrong. At the close, Mr. Vawter said to him: "Well, brother Douglas, you did not refute it. You have been of great service to me to-day, in telling me how Mr. Campbell presents that subject." Mr. Vawter never faltered in preaching baptism for the remission of sins after that day.

The influence of Alexander Campbell's teaching extended for some years farther than his name was known. Those who urged that the Bible alone is a sufficient rule of faith and practice, that faith is the belief of the truth, that man is a responsible being, that the followers of the Lord Jesus should be recognized only by Bible names, etc., did not advertise these as Mr. Campbell's views. And so passing from one to another they came to be received by many persons who knew nothing of Mr. Campbell. In some cases men accepted "baptism for the remission of sins" as taught in the Bible, while at the same time they looked upon Mr. Campbell as a great heretic for preaching baptismal regeneration, and never once suspecting that this was only a perversion of what he really taught.

"The kingdom of heaven is like leaven which a woman took and hid in three measures of meal till the whole was leavened." The leaven of the Reformation came near leavening the whole Baptist lump. For a period of near twenty-five years the Baptist churches seemed to be in a state of disintegration. New Reformers were appearing everywhere, teaching what the knowing ones called the heresies of Campbellism, unsettling the foundations of the old traditions, and leading people to the belief of the facts concerning Jesus the Christ, and to his commands and promises as revealed in the New Testament.

Our limits forbid that we should go farther with these narratives. But we have enough for our purpose—enough to make the reader fairly acquainted with the times in which Benjamin Franklin came before the public, and with the class of men who were his immediate predecessors or his co-laborers during the days when his character was formed. Those were stirring times in the history of religion. They were days of great mental activity and of intellectual freedom. They were days when noble men, with no fear but the fear of the Lord before their eyes, went forth to clear away the rubbish and to repair and rebuild the waste places in Zion. They were days to the people of the past generation like those days in which the Jews returned to Jerusalem. In a strange land they hung their harps upon the willows and sang no more the songs of Zion. And among strange people they read no more out of the book of the law of the Lord, and had forgotten his counsels. But they returned at the exhortation of the man of God who “opened the book in the sight of all the people; and when he opened it all the people stood up; and Ezra blessed the Lord, the great God. And all the people answered amen, amen, with lifting up their hands. \* \* \* The Levites caused the people to understand the law; and the people stood in their place. So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading.”

## CHAPTER X.

**B**ENJAMIN FRANKLIN was never idle. If he did not find the most inviting field open to his evangelical efforts, he occupied his time in such places as he could get a hearing. If he could not have the use of a meeting-house, he would preach in a hall, a shop, a barn, a private house. If he did not get a large audience, he would preach to a few persons. If he did not have promise of large remuneration he would accept a small amount for his services. In the mid-day of his distinction, when he was accused of preaching only for rich churches, he often held meetings where he did not realize above ten or twelve dollars per week beyond his expenses. He was not so watchful and considerate of his pay as some of his intimate friends thought he ought to be.

Preach he would, unless prevented by some uncontrollable circumstances. When he had regular appointments in some established church (which, however, was only for a small portion of the long time he labored as preacher), he would preach three or four times through the week in school-houses, barns or residences in the neighborhood of the church, and frequently beg to be excused from his stated work to hold protracted meetings elsewhere.

But with all his zeal he never thrust himself upon a community who did not want him. Sometimes, and especially after the unhappy differences which have disturbed so many churches had arisen, there would be a party in the church opposed to him. But in such cases he believed the opposing party to be seriously in the

wrong, and labored with them in a fraternal spirit to abandon their attempts to improve upon the simple gospel and form of worship which were revealed at the beginning, and scarcely ever preached many discourses in such places without effecting harmony among the members of the church. In his earlier efforts to make a reputation that would place him in a position to be useful in the cause of Christ, if ever in his life, he would have inclined to elbow his way into public notice. As to his manners at this time we have a very satisfactory communication, furnished, along with many other interesting items for use in this book, by his life-long co-laborer in the editorial and evangelical fields, James M. Mathes, of Breford, Indiana. This letter speaks of their first and last acquaintance, and we insert it entire :

“I am some three years older than Benjamin Franklin, and commenced preaching a little in advance of him. About the middle of May, 1838, Arthur Cribfield, editor of the *Heretic Detector*, a monthly periodical of some merit, published in Covington, Kentucky, met me in the city of Indianapolis, for the purpose of holding a meeting of some days. Benjamin Franklin heard of the contemplated meeting, and came in from Henry county, Indiana, where he then lived, as I now remember.

“Here we met for the first time. Brother Franklin was a very modest young man, and requested brothers Jameson and Sulgrove not to make him known to the preachers until he had heard them preach. We knew he was in the audience, but had no introduction to each other till after the meeting.

“From that day forward he and I were co-laborers in the evangelical and editorial fields. The last time we met was at his meeting in Bloomington, Indiana, in May, 1878.

He had been holding a meeting of days at the Shoals, in Martin county. He had intended to come to my house on the day he left the Shoals, on the way to Bloomington, but missed the train at Mitchell. He therefore hired a man to bring him to my house in a hack (ten miles.) His health was very poor, and the drive was too much for him; but after resting, his strength rallied, and he seemed to enjoy himself very much. He remained all night with us, and we had a happy re-union after several years of separation. The next day he went to fill his engagement at Bloomington, and during the following week my wife and I stopped at his meeting, as we returned from Cloverdale, and spent several days with him. He was very feeble in body, but his mind was clear and he seemed to preach with much power.

“But when we parted at Bloomington it was a final farewell as far as this life is concerned. He has done his work faithfully, and crossed the river. There, in the Paradise of God, he is waiting for us. May we all be as well prepared as was he, when the Master calls us; that we may meet each other on the other shore and be forever with the Lord and each other!

JAMES M. MATHES.

*Bedford, Indiana, March 3d, 1879.”*

The acquaintance and friendship of these two men extended over forty years, and was uninterrupted by any misunderstanding or ill feeling, although they were editors and publishers for many years of periodicals which were, in respect of finances, rival periodicals.\* Neither was he

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\* In a private letter accompanying the documents above referred to, Mr. Mathes says: “There was perhaps no man among us with whom I enjoyed more intimate relations than your good father. For near half a century we lived on the most intimate terms of friendship and brotherly love. And if, during all that time, there ever was an unpleasant word, or thought, or feeling, between us, I do not remember it, and I am sure there was none.” J. F

a man to engage in anything like a strife, unless under the conviction that he was contending for some principle of the righteousness of the Gospel.

This perseverance in the work of the ministry carried him, as already mentioned, as far south as Kentucky and north-west into Michigan. By the end of the year 1846, he was well enough known as an evangelist to receive a call to labor from the Church of Christ on Clinton street, Cincinnati. The trip was a very unpleasant one, both going and returning. The "Canal Boat, Express Mail," required near twenty hours from Milton to Cincinnati. While on the boat Mr. Franklin wrote :

"We have traveled in cold and storm, enduring almost every kind of fatigue ; but the present is more disagreeable than anything of the kind we have ever met with. Some twenty of us are crowded into the small cabin of a canal boat, and of all the miserable stench from chewing, snuffing, smoking and spitting tobacco, we were ever compelled to witness, this is the nearest beyond the possibility of exaggeration. But what is worse, if possible, the company is almost entirely made up of Deists, whose mouths scarcely ever open without pouring out the most shocking oaths we ever heard. And to augment the agony, we have on board one of the most foolish old drunken wretches we ever saw. This old creature and an honest-hearted, civil back-woods youth, are the subjects of all the jests and pranks of the skeptics on board. All manner of foolery that can be invented is continually going on. A good portion of the time, some one is sawing on an old fiddle, while others are whacking down their cards, amidst the most horrible profanity imaginable."

The journey homeward would try the muscle and nerve of croquet-playing preachers so severely as to destroy



their interest in the game for many days. The editorial account of it is as follows :

“ While we were in the city, the great flood carried off the canal, and left us to get home as best we could. We, therefore, took stage to Harrison, a mud-wagon thence to Brookville, and traveled on foot to Matamora, nine miles. Here we were kindly offered a horse by our beloved brother Pond. We rode the horse within six miles of home, where we fortunately had an opportunity of sending him home, and paddled the remainder of the way homeward through the mud, to find our printer sick and *The Reformer* two weeks behind time.”

The meeting in the Clinton street church continued two weeks, but with few accessions to the church. At this meeting he first met Alexander Hall, author of “Universalism Against Itself,” of whom we gave an account in a former chapter. It was the acquaintance formed at this meeting which opened the way for his removal to Cincinnati three years later.

The union of the *Gospel Proclamation* and *Western Reformer* took place at the end of the year 1849. The announcement of the union was made as early as May. The editor of the *Reformer* said :

“ Brother Alexander Hall and myself have corresponded at various times on the subject of a union of papers, since he commenced the publication of the periodical styled *The Gospel Proclamation*; and at one time, some eighteen months ago, came to an agreement; but finding some obstacles in the way at that time, he declined by my consent. We have lately renewed the courtship, completed the marriage contract, and appointed the time when the *Gospel Proclamation* and *Western Reformer* shall be made one.”

This marriage, like many others following engagements once broken off and afterward renewed, was not entirely a happy one. The subscription list had been run up to seven thousand five hundred, but the proprietor of *The Proclamation and Reformer* soon found himself embarrassed for want of funds, and was ready to listen to overtures from David S. Burnet, for a partnership and a removal to Hygeia, the pleasant country home of Mr. Burnet, some seven miles north of Cincinnati.

But ere we proceed, we must go back a little in point of time, and hastily sketch the history of another periodical.

In 1844, Walter Scott moved to Pittsburg, and soon after began the publication of a weekly paper called *The Protestant Unionist*. The name is indicative of the leading thought in the mind of the editor in the publication of the periodical. Mr. Franklin paid it this flattering compliment in noticing its third volume: "This paper is not surpassed in chasteness, ability, Christian spirit, or mechanical appearance by any newspaper in our acquaintance." It was with the venerable editor of this periodical that Mr. Franklin had the first editorial tilt giving rise to ill-feeling. Mr. Scott, probably with the idea in his mind to which the name of his periodical gave prominence, placed the following at the head of his editorial column, and kept it there during several issues without note or comment:

"1. The truth in our religion to be believed in order to salvation, its creed, is one — is the great mystery of godliness — God manifested in the flesh — the Divinity of Christ.

"2. The ordinances are two — Baptism and the Lord's Supper.

“3. The union of the church is double—visible and invisible.”

“4. All are visibly united to Christ who believe on Him with the heart unto righteousness as a divine person, and the outward symbol of this faith is the individual ordinance—BAPTISM.

“5. All the saints in any city form but one church—the church of God for that city; and the symbol of their public concord—of their external visible union—is the social ordinance—the LORD’S SUPPER. A plurality of tables in any city is the proclamation to mankind that the Kingdom of God in that city is divided against itself.

“6. Finally, the only infallible evidence of the legitimacy of our baptism, and of our communion with the saints at the Lord’s Table, is a holy life and a conscience void of offence towards God and man in hope of eternal life.”

The editor of *The Western Reformer* took exception to these statements, premising that we “frankly state that we cannot second the motion to adopt the articles:”

“1. When the first article states that ‘The truth in our religion to be believed in order to salvation, its creed, is one,’ etc., is it not implied that there are other truths in our religion that are not to be believed, or that are not necessarily to be believed in order to salvation?

“2. We should be pleased to hear some one give a good reason why Protestants hold that ‘the ordinances are two.’ Why call baptism an ordinance any more than prayer? or why call the Lord’s supper an ordinance any more than singing with grace in our hearts to the Lord? An “ordinance,” as we suppose, is simply that which is *ordained* or *appointed*, and, since prayer and singing are just as much ordained or appointed as baptism and the

Lord's supper, we can see no good reason for calling two of them ordinances that does not apply to the other two.

“ 3. ‘The union of the church is double—visible and invisible.’ This is new to us, and therefore we can say but little except to ask one or two questions. As the scriptures speak of but one kind of union, called the ‘unity of the faith,’ we should be pleased to know which they refer to, the visible or the invisible. When the Apostle commanded us to be ‘perfectly joined together in the same mind and in the same judgment,’ did he mean the visible or the invisible union? Are not visible and invisible rather calculated to confuse than to enlighten the mind, when applied to union?

“ 4. ‘All are invisibly united to Christ who believe on him with the heart unto righteousness as a divine person. And we should be pleased to know why such are not visibly united to him?

“ 5. ‘All the saints in any city form but one church—the church of God in that city; and the symbol of their public concord—of their external visible union—is the social ordinance—the Lord's supper.’ We cannot help but believe that the symbol of external union is also the symbol of internal union. And while ‘a plurality of tables in any city is the proclamation to mankind that the kingdom of God in that city is divided against itself,’ it is as much the proclamation to mankind that there is no invisible union as that there is no visible union.

“ 6. The sixth article we believe to be strictly true; but five hundred more might be stated, equally true, without including the whole of Christianity. No article is broad enough for ‘Christian union,’ unless it embraces the whole of the religion of Jesus Christ.

“We are ready to unite with any who will unite on the Lord’s truth—the whole of it and nothing but the Lord’s truth, and then, as either of us shall find that we do not understand any part of it, we can advance in knowledge without violating our articles of faith. We want union with all who receive the word of God and obey it, and we desire no union with any who will not do this.”

When Braddock had been led into an ambuscade, and was likely to have his army destroyed by the Indians, George Washington, then only a colonel in the Virginia militia, asked leave to take the Virginia troops and fight the Indians in their own way. The haughty general indignantly repulsed him, exclaiming: “It is a high time of day when a young Buckskin would teach a British general how to fight!” Such a feeling seemed to possess the editor of the *Protestant Unionist* on reading the comments of the *Western Reformer* on his “Principles of our own Reformation.” He wrote an editorial over three columns in length, closing with these words: “Surely the time is fully come when a struggle should be made to redeem the first principles of our own reformation out of the hands of those who have laid hold of them without knowing what they were about; and who have set up, it would appear, to teach a religion to others the one-half of which they do not understand themselves.” Mr. Franklin’s rejoinder is very brief, and contains but one sentence intended to be derogatory to his venerable and highly cultured critic: “We wrote with as much respect for the age, learning, and talent of the venerable editor of that paper as we possibly could to express a shade of difference with him, and know that we did it in love and without ostentation. But the compliments returned from that quarter are not calculated to flatter the readers of

that print or ourself with the idea that much goodness or sound understanding pertains to the character called 'an editor.''' It is to be remembered that Mr. Franklin was then but thirty-five years of age, and only in the third year of his editorial career, and that he was an uneducated man. It is not so much a matter of wonder, therefore, that he misapprehended the scope of the *Unionist* as that his scalpel should have cut so clean and smooth through joints compacted by such strong rhetorical ligaments.

From the time that Benjamin Franklin began to make his influence as an editor felt beyond his own immediate district of country, there were persons who criticized his periodical as to its literary defects, and affected to feel outraged by it on that account. As the feeling of denominational respectability increased, and zeal in urging our distinctive plea subsided, these criticisms increased in number and severity, until, finally, various efforts were made for the introduction of what was called "a higher order of literature," by the starting of new periodicals. On this subject we shall write more fully hereafter.

In 1848, Mr. Scott moved the *Protestant Unionist* to Cincinnati. George Campbell assisted in making this change, and during some weeks conducted the paper in the absence of Walter Scott. Near the close of the year he and others purchased the *Protestant Unionist*, and it was merged into the *Christian Age*, of which Dr. Gatchell and T. J. Melish were editors. During the same year, Dr. Gatchell sold out to George Campbell, and T. J. Melish sold his interest to D. S. Burnet. The sole charge and management of the paper during the prevalence of the cholera in the city, and in the absence of Mr. Melish, devolved upon Mr. Campbell. After the sale of an interest in the periodical to Mr. Burnet, Mr. Campbell returned

to Rush county, Indiana, but continued to be a joint proprietor and associate editor until in the spring of 1850, when he sold out his interest to Benjamin Franklin. A partnership was then formed between Burnet and Franklin, and both papers were published from the same office during the remainder of that year and throughout the next year. The *Christian Age* was a weekly, in newspaper form. The *Proclamation and Reformer* was a monthly pamphlet, as before, but enlarged to seventy-two pages. Mr. Burnet and Mr. Franklin were not only joint proprietors, but joint editors in both papers.

The reader will now desire to know something of the history of Mr. Franklin's new partner. In furnishing this information, we shall draw chiefly upon the sketch given by W. T. Moore in "The Living Pulpit of the Christian Church," condensing to suit our narrow limits.

David Staats Burnet was born in Dayton, Ohio, July 6, 1808. He claimed to be a lineal descendant from Gilbert Burnet, Bishop of Saulsbury, so conspicuous during the great English Revolution under William, Prince of Orange.

When eight years of age, his parents removed to Cincinnati. At the early age of thirteen, his father having been elected mayor of the city, David was taken into the office as his father's clerk. About the same time, he received the ordinance of sprinkling, in accordance with the Presbyterian faith, to which he had been brought up. At the age of sixteen, he was an active worker in the Sunday-school, which led him into a careful study of the Scriptures. His investigations soon convinced him of some of the errors of Presbyterianism, and especially of infant sprinkling for baptism, and, therefore, on the 26th of December, 1824, he was immersed and became a member of the Enon Baptist Church.

“It is worthy of remark,” observes Mr. Moore, “that, at this time, he was unacquainted with the teaching of Alexander Campbell and those associated with him in pleading for a return to primitive Christianity; and yet, he rejected the authority of human creeds, and declined to accept any test of faith but the word of God, basing his application for baptism on Rom. x: 6-10, not knowing that any one else had done so before. On this account, it was with some hesitation that he was received by the Baptists, his views being, in many respects, at variance with their established usage.”

Although but sixteen years of age when he was baptised, he began at once to preach the gospel. At the age of twenty he had attained such a degree of success that he received a call to preach in Dayton, Ohio.

“In the autumn or winter of 1827, the youthful preacher united with Elder William Montague, of Kentucky, in the organization of the Sycamore Street Baptist Church, of Cincinnati. This church numbered about eighty members at the time of its organization, and adopted a platform of principles much more liberal and progressive than those usually adopted by the Baptist churches at that time. But the principles of the Reformation, as advocated by Alexander Campbell, Walter Scott, and others, now became generally known, and their influence upon the Baptist churches throughout the West was very great, in some places completely absorbing whole districts and enlisting a very earnest interest in favor of the plea for the return to Primitive Christianity. The Sycamore Street Church was not free from this influence, and it was not long until a division took place, the two portions forming different congregations, and finally growing into the present (1867) Ninth Street Baptist Church, and the Christian Church,



corner of Eighth and Walnut streets. Brother Burnet adhered to the latter named organization, and from that time until the day of his death was thoroughly identified with the movement, and a zealous defender of the principles and practices advocated by the Disciples of Christ.

“And here again we find him yielding to his honest convictions, in opposition to every worldly interest. It is difficult to conceive of a more self-sacrificing act than that which breaks away from wealth, position, fame, friends, relatives, and last, though not least, religious associations, and unites present hopes and an eternal destiny with a movement which promises nothing in this life but ignominy and shame, and, in the popular estimation, nothing in the life to come but everlasting ruin. Only honest and earnest convictions could induce any sane man to enter upon such an unpromising adventure. And yet this is just what the subject of this sketch did. The people with whom he associated himself, religiously, were, at that time, held in very low esteem by the different religious parties into which the Protestant world was divided. Nor could it be expected otherwise. The plea which they made struck at the very foundation of all the existing religious sects; hence it is reasonable enough to suppose the sects would bitterly denounce a movement which had for its object their complete destruction. This very attitude of the Reformation\* arranged all the hosts of sectarianism against it. The contest was a fearful one, and the odds against the little Spartan band, who plead

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\* Mr. Moore, in all his abundant labors as a writer, never penned words truer or more fitly spoken. And it is high time to inquire whether, if “the attitude of the Reformation” to-day does not “array all the hosts of sectarianism against it,” there has not been such a change of attitude that none can speak of us in the very just and complimentary phrase applied to Mr. Burnet in the above paragraph.

for a return to Apostolic Christianity, were truly appalling."

"But truth is mighty and will prevail; and our brother lived long enough to see his brethren, who were so heartily despised at first, rise to be one of the most powerful and influential religious peoples in the land. And to reach this success, no one labored more earnestly and steadily than himself, sacrificing ease and comfort, traveling at times from one end of the country to the other, working by day and by night, preaching the Gospel, organizing churches, writing for the papers, editing books, teaching school, in fact, doing anything that was necessary toward pushing on the cause which lay so near his heart.

"On the 30th day of March, 1830, he was married to Miss Mary G. Gano, youngest daughter of Major-general John S. Gano. She had been immersed, in 1827, by Rev. Jeremiah Vardeman; and it is due to her to say here that she always faithfully co-operated with her husband in all his efforts to spread the Gospel of the grace of God. In 1833, he entered actively upon the work of an Evangelist. He made an extensive and successful preaching tour through the Eastern States, passing through Virginia, then further North to the seaboard cities. The result of his labors in the cities visited was highly satisfactory. Great good was accomplished in stirring up the Disciples to a more active zeal, while a very general interest was created in favor of the Primitive Gospel. Many of the churches that now exist in these localities are the results of good seed sown during this tour.

"On returning home, he commenced his career as an editor and publisher. From 1834 to 1840, he published the *Christian Preacher*, a monthly magazine, containing choice discourses and essays on the great themes con-

nected with man's redemption. This exerted a good influence, and had considerable circulation. In 1846, he published the *Christian Family Magazine*; then the *Christian Age* for several years. At another time, he published simultaneously *The Reformer*, *The Monthly Age*, and the *Sunday-School Journal*. He also edited the *Sunday-School Library* of fifty-six volumes, and an edition of the *Christian Baptist* in one volume.\*

"In all these publications he showed considerable ability, though his powers as a writer were not equal to his speaking talent. His home was in the pulpit, and he was never so able in any other department of labor.

"As an educator he had considerable experience; and, although he may not have excelled in this profession, his career was highly creditable to him. For two years he was President of Bacon College, Georgetown, Ky., and afterward Principal and Proprietor of Hygeia Female Atheneum, situated on the heights seven miles back of Cincinnati. In both of these places, he gave evidence of good executive talent, and respectable ability as a teacher; but it was not the work he most desired; consequently, in 1844, he resumed the pastoral charge of the church on Sycamore street, Cincinnati, and subsequently at the corner of Eighth and Walnut streets, serving in all sixteen years."

Mr. Burnet was among the first to urge the importance of a more careful oversight of the churches, especially in the cities, and perhaps also among the first to recognize the distinctive term, "the pastor." He did not argue that the pastoral office is a distinct office from the elder-

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\* Mr. Moore apparently overlooks the fact that Mr. Burnet had partners in some of the above publications. He was never sole publisher either of the *Age* or the *Reformer*. J. F.

ship, but that it is a part of the work of the eldership. But as the elders selected by the churches are generally not competent, or will not perform the work, such men should be provided as conscientiously feel it to be their duty to "feed the flock of God."

In 1857, he spent a year in New York city. The next year he spent evangelizing in Missouri and Kansas. Returning thence to the Eighth and Walnut Street Church, he remained but a short time, until, in 1860, he became corresponding secretary of the American Christian Missionary Society. The civil war soon cut off the resources of the society, and Mr. Burnet, resigning his secretaryship, "removed to Baltimore, Maryland, and became pastor of the church in that city, where he remained until his death, which took place on the 8th of July, 1867."

He was sometimes accused, by persons who did not know him thoroughly, of being an "aristocrat" in his feelings. His manners were dignified almost to the degree of pomposity. "He was always, however, deferential and courteous, even to the humblest individual, but his natural reserve sometimes subjected him to the charge of exclusiveness. Nevertheless, he was one of the most social and agreeable of men, but his sociability was not of that free, outspoken kind which disarms criticism and makes every one feel perfectly at home. It was none the less genuine, however, on this account."

Mr. Burnet was less than four years the senior of Mr. Franklin, but in the ministry of the Gospel was in advance of him about twelve years. He was not a classical scholar, but his early schooling, his familiarity from boyhood with professional life, and his intimate association with cultivated people, gave him a literary polish to which Mr. Franklin never attained. His editorials in the *Reformer*

and the *Age*, are models of rhetorical finish. Mr. Franklin, on the other hand, with very inferior literary attainments, and with but little more than half the experience in public life, had an intellectual grasp and penetration—a development of the intuitive faculty, which was of much more value in their joint work. He was, moreover, thoroughly acquainted with the masses of the people, and could use a language which made his thoughts intelligible to them. Mr. Burnet's style was too scholarly to be generally popular. Mr. Franklin was, therefore, the more prominent editor, although the junior in the firm.

The home of Mr. Burnet, at this time, was on the heights three miles north of Cumminsville, the city limits now, but then four miles from the city. He had a flourishing female boarding-school, called the "Hygeia Female Atheneum." In our time, when boys and girls are sent to the same schools, and, scarcely separated by more than the aisles running between the rows of seats, pursue the same studies, an advertisement recalling the proposals and regulations of a truly select female boarding-school is quite a novelty, entertaining us, like the skeleton of the mastodon, as a reminder of what once lived and thrived, but is now extinct. This "Atheneum" proposed, for "moderate extra charges," to teach "Piano, Guitar, French, Painting, Wax Fruit, Wax Flowers, Shell Work, Flowers as taught in Paris, Embroideries, etc.," and prescribed for "Summer Uniform, Pink and Blue Lawns. Common Wear, Dark Plaid Gingham."

It has often been remarked, that, when the current of public opinion runs strongly in a given direction, the most glaring defects in systems and institutions are often overlooked by the most discerning men. The editor of the

*Reformer* visited this Atheneum, saw its efficient drill in the manipulation of classes, and in the marches upon the lawns, and then commented, without thought, as to whether the course of study tended to develop girls into active and useful women. He published the advertisement above referred to, and in an editorial note, said: "We are happy to call the attention of our readers to the above advertisement. This institution has been long and favorably known, and its results are highly pleasing and interesting to those who take pleasure in cultivating and elevating female character."

The purchase of Mr. Campbell's interest in the *Christian Age* and the change of the place of publication were so sudden that there was no time to notify the readers of the *Proclamation* and *Reformer* in advance of the change. The March number was issued from Milton, Ind. The April number was sent out from Hygeia, Ohio, in which the editor said:

"Our readers will evidently desire to know what this sudden transition to a new place of publication means. Let us, then, assure them that it means well. It is all right. It is no freak, but a cool and deliberate arrangement for good. Our well-known and much esteemed brother, D. S. Burnet, has become a partner with me in the publication of the *Reformer*. From his well-known and acknowledged ability, both as a writer and a public speaker, our readers may calculate upon much improvement in our publication, while we shall enjoy a partial relief from the too heavy responsibility, both pecuniarily and otherwise, by his connection with it."

Mr. Burnet as intimated above, divided the pecuniary responsibility in the publication of the two periodicals issued by them. But the great number of changes through

which both papers had gone within less than two years, created a general impression of instability that prevented any considerable increase in the number of subscribers. The *Reformer*, already too large for the price at which it was offered, was increased to seventy-two pages. A magazine styled "*The Christian Age Monthly*," was made up from standard articles taken from both papers. This Magazine was too stately to be generally popular, and it was, therefore a constant drain upon their resources. By the end of the year 1851 it was discovered that the business was an actual loss to the proprietors. Mr. Franklin learned, at too late a period to recover himself, that, from the time he added the lists of the *Gospel Proclamation* to those of the *Western Reformer*, he had damaged his financial, if not his editorial prospects, and was anxious to be relieved of his burden. At Milton he had gained a little property. This had been sold to Mr. Campbell for a share in the *Christian Age*. It was all involved in the current arrangement, and he freely surrendered it to be rid of all farther responsibility. The *Christian Age Monthly* and the *Proclamation and Reformer* were stopped, and the *Weekly Christian Age* was sold to Jethro Jackson, who took the paper into the city, and conducted it during the year 1852, with B. F. Hall as editor.

As Mr. Burnet, although a voluminous writer, has left no books, we will furnish the reader with a few extracts which will serve to indicate the character of his contributions as compared to those of Mr. Franklin. His "Inaugural" on becoming joint editor of the *Reformer*, contains the following:

"Time is a great innovator. He both builds up and pulls down. A few pyramids and columns are the only early works of man, which have escaped his withering

touch. The letters and laws of a later period remain buried in the grave-yard of nations and their languages. The face of things is ever changing, and all that appertains to us partakes of this constant mutation. Nothing was farther from my expectation, a short time since, than my becoming joint owner and joint editor of the *Proclamation and Reformer*; but it was found difficult to avoid compliance with the solicitation of some concerned.

“The circulation of this periodical is large, and consequently imposes a weighty responsibility upon those who have the editorial control of it. The press is a great formative instrumentality, and daily becomes more effective for good or for ill. But that department of this agency, placed under religious influence, is permanently useful in social elevation. A rare combination of qualities is called for, in him whose business it is to cater to the public taste; and a still rarer one to guide public opinion; and more than all, must he be capable and faithful, who would conscientiously, and in the fear of God, employ his powers in the advocacy of truth and righteousness—of religious truth and holy effort. This responsibility will now be incurred by Brother Franklin and myself, and however inadequate either of us may feel ourselves, to accomplish the highest good possible in connection with such an enterprise, the reflection, that our efforts are employed in the best of all causes, must serve to encourage us to do as well as we can.”

The following is the concluding paragraph of a sermon on “Shadows of the Old Covenant, and Substance of the New:”

“Reader, remember the words, ‘as the Lord commanded Moses.’ That law-giver, as he is called, does not change an item in the whole of this scheme, neither



the thing nor the position of the thing. Yet he had as much warrant as we have to alter or amend the order of worship, or the items of gospel obedience. Any one can perceive, that faith in Christ, change of heart, baptism, the Christian profession and spirit, must precede communion or other Christian privileges, as certainly as the altar and laver were outside the tabernacle. Had Moses placed the ark of the covenant and golden altar in the positions of the altar of sacrifice and the laver, he would not only have marred the significance and beauty of the Jewish religion, but he would have rebelled against God, who is a God of order. Almost all the differences amongst Protestants, arise from the various arrangements of the tabernacle furniture, they seeming to forget that there could be no change here, because the divine order was stereotyped more than three thousand years ago. A proper attention to the typical and historical arrangement of these elements; a proper regard to the Old and New Testaments, would exceedingly promote our harmony and unity."

This is an argument which Mr. Franklin, twenty-five years later, called to his aid and emphasized upon in opposition to the use of musical instruments in the worship.

An article at "The End of the Year," (1850) began as follows:

"The sweet singer of Israel says, 'The day is thine, the night also is thine; thou hast prepared the light and the Sun; thou hast made summer and winter.' God is in every good, may be found in every season and in every clime, speaking in every wind, or breathing life in every zephyr to the tenderest lily or the tallest oak. He has 'prepared the light and the Sun; or the seasons. 'Twas he who spread the blush of Spring over the face of

nature, who reddened it into the glowing heats and bursting fruitfulness of summer, who sobered its hues into the russet brown of autumn. 'Tis he who has wrapt the fallen glories of the year with the spotless winding-sheet of winter, waiting for the sweet breezes of the South to revive once more the prostrate world. The career of life is thus ever pictured before us, and our journey to the tomb repeated over year by year. But this is not all, the wakening Spring is another life from the ruins of the old one. A new year is born, and yet another lesson, it is the *fac simile* of the old one. The seeds of the old year are the germs of the new. Another life, another world, is preached everywhere, every year, by the changing seasons and the reproductions of nature. The cemetery becomes, to the ken of faith, the seed-bed of a new state, and of an eternal year. It preaches the distinguishing effect of moral conduct in the decision of future destiny, 'whatever a man soweth, that also shall he reap!'

The first of a series of articles on "Faith," besides being a specimen of an entirely different kind of writing, is worthy of being copied and read everywhere. We will, therefore, conclude our quotations by giving it entire :

"Considered as a mental affection, faith is one of the most common and important that distinguishes our species. It is one of the most common—for intelligence, neither partial nor transcendent, can exist without it. Its exercise lies at the foundation of all improvement. To illustrate, it is well ascertained that our only medium of direct communication with the external universe, is the senses—the five senses. Destroy these avenues to the soul, and the universe becomes a blank to the unhappy

solitary. The universe of sights, the universe of harmonies, of forms, of odors, and of gusts, would cease to be. Sights without a beholder, would cease to delight the ear without an auditor; in fact, there would be no external to the man, and the very existence of his own body would be a debatable question.

“But it is ascertained, with equal definiteness, that there is a method of our communicating *indirectly* with external nature; and, indeed, with all things external to our spirits. That is, we may, in the absence of our experience, appropriate the experience of others to the purposes of our improvement; hence, the experience of our predecessors, or our distant contemporaries, becomes our belief or faith. They know—we believe. What they know by a long, and, in many instances, painful experience, we may learn by an easy exertion of faith in an instant of time. Thus, in every department of the arts, and in every branch of education, the knowledge of past generations becomes the first lessons of youth, and the intellectual gains of ages are expended upon the present.

“Sense, the medium of direct communication, not only cannot acquaint us with the experience of other ages, but it fails equally in bestowing upon us the knowledge of most contemporaneous existences and events. The senses cover over no extent of time, and but little of space. Vision, the most extended of them all, is effective in most cases over the space of a few yards, and in all, but a few miles. What, then, could we know of the world about us without the aid of travelers, observers, experimentalists, etc.? And what could we know, with all the world for our teachers, without faith?

“And this is not all; faith, or confidence in a superior is the initial principle of a literary education. The child is

told that a certain character is A. Here a call is made upon his faith. He is further told that it has certain powers, varied according to the rules of orthography. He has again to take all this upon trust, and he performs as many acts of faith upon every individual of the alphabet, and upon every first combination which he makes of these elements.

“Faith is necessary to life. Our mental experience is suspended upon it. Let sense, or the direct method of obtaining knowledge, be the only instructor of the infant man, and his knowledge would come too late. Leave him to the teachings of experience to learn that fire will burn, and his first lessons will be his destruction. Send him to the water to learn that water will drown, and he will find a watery grave. Send him to the precipice to learn that a fall will destroy life, and the experiment will prove fatal—perhaps he will expire by loss of breath before he reaches the earth, owing to his rapid descent. Instinct, the protection of the animal tribes, has been denied him; faith in his earthly protector in his only safeguard. Therefore, our second proposition, that it is among the most important mental affections, is fairly sustained. Its universality and its importance are equally demonstrated.

“If, then, all earthly improvement and even natural life is suspended upon the contingency of faith, we need not be surprised that God has also suspended eternal life upon the exercise. Indeed, from all that we know of human nature, we cannot conceive it possible that any other means of salvation could be available. The cavil of the free-thinker and the sneer of the skeptic at this feature of our holy religion, when these reasonings are understood, cease to excite solicitude. As was said of Jesus,

when he exhibited his power in healing the sick, we must exclaim that God 'hath done all things well!' The general law that 'he that believeth not shall be condemned,' is founded in the broadest principles of right and utility.

"What, then, are the objects of faith, seeing that it is so essential to our constitution and affairs? The apostle Paul thus defines them : "Now, faith is the confidence of things hoped for, and the conviction of things invisible." Hebrews, xi ; 1. This distribution precisely agrees with our statement that sense was inadequate to inform us of objects without their range of time and space. This distribution also adapts itself to our two great intellectual wants—the knowledge of our origin and our destiny.

"The office of faith, then, is, supremely to inform us,  
 "1. Of the unseen things—our *origin*.

"2. The things hoped for, our *destiny*—the glorious immortality of the just.

"But God, who always does things right, has chosen in these revelations of faith, to include the all-absorbing knowledge of himself. He carries us immediately to the foundation of being, of light, and of life. We are made to know ourselves by the vision of the "Cause of causes." The creature can never be rightly contemplated, but in the light of his relations to his Creator. The subject must be studied as the subordinate of the King of kings—the dying sinner saved, as the object of eternal and redeeming Divine Love. For three reasons, the first word in the Bible is, 'In the beginning;' the second is, 'God.'"

Mr. Franklin having traded his little home in Milton for a partnership interest in the *Christian Age*, was compelled to occupy a rented property at Hygeia. The

place was not a village, but merely the site of Mr. Burnet's residence and school, from which it took its name. For half a year Mr. Franklin's family occupied a large log house on an adjacent farm. Mr. Burnet had an unoccupied school building, through which he ran two or three partitions, and thus turned it into a dwelling for Mr. Franklin. The building was located but a few yards from Mr. Burnet's residence. The temporal surroundings of the two families were so different that free social intercourse was impossible. Mr. Franklin had always been poor, and had a large family to maintain. Their living was necessarily of the very plainest kind. Mr. Burnet's family had always been accustomed to the social manners indulged in by wealthy people, and their boarders, some forty or fifty in number, were the daughters of wealthy families. This disparity of circumstances could not be overcome by common membership in the church and the partnership of the husbands. Mr. Franklin's family could not rise above a feeling that they were somehow subordinate and merely tributary to Mr. Burnet's splendid establishment. This feeling was heightened on the Lord's day, the day which should, if any day could, put all Christians on a level, when Mr. Burnet's family rolled off in a fine carriage to the city to worship, while they went on foot to the village of Mt. Healthy, one mile in the opposite direction. The grace of God may teach a family to endure without complaint such a state of things. But it would require a miracle to make them feel at ease. The family were decidedly unhappy. Mr. Franklin was fully conscious of this state of the case, but was hopeful that the new arrangement for the periodical would be so profitable that he could soon place his family in a more comfortable situation. But when the business did not

prosper, the discontent of his family made him more willing to give up the publication business. He received nothing for his interest in the periodicals. Mr. Burnet took the business, assumed the debts, and very shortly sold out as above mentioned.

On their removal to Hygeia, Mr. Franklin and his wife took membership in the Church of Christ at Mt. Healthy. The congregation was small, but in fine working order. There was a flourishing Sunday-school, in which Mr. Franklin's children found the society which they could not have at Hygeia, and through which their religious feelings were awakened. In the winter of 1850-51 a protracted meeting was held at Mt. Healthy, during which Mr. Franklin's three oldest children obeyed the Gospel, being all of them who were then old enough to understand the obligations of the Christian.

Amid the numerous changes through which the "periodicals of the brotherhood" were continually passing in those days, it has been difficult to note all the persons who were concerned. Perhaps it would be as useless as it is difficult to do so. At the beginning of the year 1850, Alexander Hall and William Pinkerton were announced as "co-editors." But the periodicals only mark them as what would, in more recent journalism, be called occasional contributors. In June, Mr. Hall withdrew as already mentioned, and in July, L. H. Jameson was announced as a co-editor of the *Proclamation and Reformer*.

It was during these two years at Hygeia that the "American Christian Missionary Society," the "American Christian Bible Society," and the "American Christian Publication Society," began to attract more general attention, and were brought under the same general man-

agement. The Bible Society was first organized in 1845. A "Tract and Sunday-school Society" was formed soon after, and in 1851 was united with a "Book Concern" in the "Publication Society." The "Missionary Society" was organized in 1849. These three establishments had their headquarters at Cincinnati, and naturally inclined to each other and to assume the management of all denominational affairs.

The formation and co-operation of these societies soon created a demand for a medium of communication with the public at large. Their communications were made through the *Reformer* and the *Age* during their co-existence, and through the latter when the publication of the former was stopped. The *Christian Age* naturally came to be the "organ" of the denominational forces concentrated in the societies. How to control the management of this journal, and to control or get rid of the mind which had made the periodical what it was, became a problem on which many persons meditated seriously, but which was never solved. The details of this undertaking will be comprehended in the history which follows.



## CHAPTER XI.

DURING the years that the *Proclamation and Reformer* was published at Hygeia, Ohio, it contained a musical department under the management of A. D. Fillmore, one of the authors of the "Christian Psalmist," to which reference has been made. This department consisted chiefly of pieces of church music, composed or arranged by Mr. Fillmore, and printed sometimes in Harrison's numeral system of notation, and sometimes in round notes. Mr. Fillmore resided at Hygeia at this time, and assisted in the business of the periodicals published by Burnet and Franklin. For nearly a quarter of a century he was a very prominent character among the disciples, going far and near to give lessons in sacred music, and publishing tune books for Church and Sunday-school. We have therefore been at some pains to gather the materials for the following biographical sketch :

Augustus Damron Fillmore was born September 7th, 1823, near Gallipolis, Ohio. While he was yet in his youth, his father moved to Fulton, then some distance from Cincinnati, but now part of the city. At a meeting held in Fulton in 1842, in the old market-house, he confessed the Saviour and obeyed the Gospel. His parents were Methodists of the strictest sect. His father was so incensed that, for some years after Augustus was immersed, he would not speak to him. But he entered the service of Christ in "the full assurance of faith" and wavered not on account of the paternal disfavor.

He had been a teacher of music about three years when he obeyed the Gospel. His education, though not classi-

cal, was good for that day. His tongue was "as the pen of a ready writer," and his manner exceedingly winning; and being full of zeal for the cause in which he had enlisted with all his heart, he soon began to speak in the church. He constantly grew in power and usefulness until, in 1851, his ability was so clearly demonstrated that he was ordained. He never "adopted the ministry as his profession," but, through the good providence of God, was led into the work and became "a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine." He was an earnest, sound, and solid preacher, turned many to righteousness, and instructed the saints in the work of the Lord.

But the beloved Fillmore's talent lay in his musical skill and ability. He was "a sweet singer in Israel." Disease fastened itself upon him when he was only ten years of age, and he was always thereafter a sufferer. This gave to his countenance an expression of sadness. He did not assert himself strongly, unless attacked upon his convictions, and then there were none stronger than he. In a quiet and unpretending way, he followed up all the general convocations of the Disciples, ever ready for what he could do, but never thrusting himself forward. The mistake of his life was the publication of too many books. Had he confined his labors to the perfection of three out of the dozen he issued, and then been blessed with the physical ability to carry out the grand conceptions of his musical genius, his would, to-day, without doubt, have been the music of the whole body of Disciples. As it is, his soul-stirring melodies are favorites in hundreds of congregations, while scores of music-teachers minister instruction in "the divine art," as they learned it from him.

Mr. Fillmore began to manifest his musical talent at a very early period. When only two or three years of age, and before he could sing any words, he would sit on his father's knee and sing the soprano of several simple tunes while his father sang the bass. When only sixteen years of age, he had so far advanced that he began to teach music, and his first compositions were made within two or three years afterward. The "Song of Steam," and "Song of the Lightning," were great favorites for a long time, and are still sung in many places. The "Old Brown Homestead," and "The Wandering Boy," were pieces of so different a character, both in the composition and the power of voice required in singing them, as to demonstrate the wide scope of his genius and ability. The first two mentioned were sung with fervor and approbation by James Challen and Silas W. Leonard. These two men were musical preachers, and seniors of Mr. Fillmore, and by their approval helped to bring him forward; and, no doubt but their advice, and what he himself saw of the wants of the Disciples, turned his attention at an early day to sacred music. The "Christian Psalmist," published by Leonard and Fillmore, appeared when the latter was only twenty-four years of age. It was greatly revised and improved in subsequent editions, and probably had a more general circulation than any other of his publications, although its merits were certainly inferior to the "Harp of Zion," and the "Christian Psaltery." The "Psalmist," however, met a great want, and appeared without a rival.

Mr. Fillmore was somewhat embarrassed in the effort to produce standard works, by being committed to a newer system of musical notation. His first lessons in music were taken from Rev. Thomas Harrison, the inven-

tor of a system of numeral notation. The difficulty of learning the round notes made the effort at something more simple quite popular for a time. But the perfection of the round note system, and the fact that the world's music is mainly written therein, wedded musicians to it.

The first edition of the "Christian Psalmist" was published in three parts, one part devoted to each of three systems of notation, but subsequently all in the numeral system. His next work was for the use of singing-schools and clubs, issued in 1849, and in Harrison's numeral notation. It was called the "Universal Musician." While in the office of Burnet & Franklin, he published a periodical entitled *The Gem and Musician*, devoted chiefly to musical literature. Two years later, he published the "Temperance Musician," a book which, as its name indicates, was devoted to temperance songs and glees. After this he abandoned the numeral system of Mr. Harrison and used the round notes, only substituting a figure for the round spot of the note, and enclosing the figure between two perpendicular lines to represent the half and whole notes. In this method he published "The Nightingale," in 1857, for singing-schools, "The Christian Choralist," in 1863, and "The Harp of Zion," in 1864, books of church music. His books for the Sunday-school were the "Polyphonic," in 1863, and "The Little Minstrel" and "Violet," in 1867. In 1865 he published a work in round notes, entitled "The Christian Psalter." "

In 1870, he was residing on a farm fourteen miles east of Cincinnati, where, on the 5th day of June, he closed his labors on earth and went over the river to join with other redeemed spirits in songs of praise 'round the great white throne.

Like most of the pioneers whom we have had occasion to mention in these pages, he was greatly assisted by the noble woman whom he took to be his wife. The *Morning Watch* said of his family: "He married Miss H. M. Lockwood. Sister Fillmore is a precious, good Christian, a sweet singer, and one of the best specimens of a preacher's wife found anywhere. Their seven children were all alike—their 'souls full of music.'" The eldest is following well in the footsteps of his illustrious father, as a preacher, a teacher of music, and publisher of music-books.

As early as 1846, Mr. Franklin published the opinion that the "Foreknowledge of God," referred to in the Scriptures, was not simply what God knew before, but rather that which he made known before it came to pass. He held, at the same time, that the "Eternal purpose of God," was, that "He would justify the heathen through faith," and not that he had, "from all eternity," determined to save some persons and permit others to perish without the opportunity of salvation—it was a purpose in regard to a plan or scheme, rather than a purpose as to individual human beings.

Whenever he visited a community in which there were Regular Baptists or Presbyterians, he would preach one or two discourses on this subject. His popular style of address brought subjects, which had before been very uninteresting to the masses of the people, within their range. After he had repeated his discourse on those subjects until it had been thoroughly well-matured, the Disciples in many places began to desire to have it in a more permanent form. On delivering it at Cincinnati, four of the resident preachers presented, in writing, a formal request for its publication. In accordance with this

request, he wrote a sermon, entitled, "A Sermon on Predestination and the Foreknowledge of God." It was stereotyped, and in July, 1851, offered for sale. In a very short time it was circulated and read wherever there were Disciples.

Not long after the publication of this discourse it was delivered by the author in Carlisle, Kentucky, and many of the printed copies put into circulation in the community. James Matthews, the Presbyterian minister at Carlisle, first replied to the discourse as delivered, and afterwards reviewed the printed sermon. On being informed of this by John Rogers, minister of the Church of Christ at Carlisle, Mr. Franklin wrote Mr. Matthews a letter "inviting" him to a discussion of the differences between them. This opened a correspondence which was protracted from September 4th, 1851, to April 9th, 1852, and filled seventy pages of the debate as afterwards published. It was a considerable debate of itself and grew very tedious to the readers of the *Christian Age*, before whom it came in constantly-increasing installments. The propositions when finally agreed upon were as follows, the first being simply a synopsis of the sermon:

" PROPOSITION FIRST.

"In Elder Benjamin Franklin's Sermon on Predestination and the Foreknowledge of God, are found,—

"First. Sundry points of doctrine, viz:

"(A.) When God speaks of knowing certain things, it is in contra-distinction from things which he does not approve or make known as his.

"(B.) The Foreknowledge of God is the knowledge which God has before given by the prophets respecting Christ and his sufferings.

"(C.) God's elect are the Apostles and Prophets.

(D.) The object for which God's elect were chosen was to make known the Gospel.

"Second. Sundry interpretations of Scripture. And,

"Third. A declaration that the predestination of the extract from the Confession of Faith, given on page 4, is not the predestination of the Bible, nor anything like it. The four points of doctrine are in opposition to sound philology, correct philosophy, and the Scriptures of truth; the interpretations of Scripture do not convey the true mind of the Spirit; and the declaration respecting the doctrine of the extract is not true in fact. Mr. Matthews affirmed.

#### "PROPOSITION SECOND.

"The doctrine of Predestination, as taught in the Confession of Faith in the Presbyterian Church, and defined in chapter third, sections three, four and five, is unreasonable, un-scriptural, and in opposition to the spread of the Gospel of Christ. Mr. Franklin affirmed."

The debate was held in Carlisle, commencing May 26th, and closing June 1st, 1852. The propositions having been settled, and the disputants reined down to something definite, the disagreeableness of the correspondence was forgotten and the contest passed off pleasantly. Butler K. Smith, who was present, wrote an account of it in the *Christian Record*, in which he says:

"The discussion was presided over in a very dignified and impartial manner by Ex-Governor Metcalf, Dr. McMillin, and Esquire Sharpe, all of Carlisle and vicinity, as moderators. It was opened every morning by prayer from some one of the preachers, either of the Presbyterian or Christian Church, and was conducted throughout with the strictest propriety."

The point in the first proposition, that, "the elect of

God are the apostles and prophets," was one that Mr. Franklin did not mean to affirm without some modification, although the terms of his proposition apparently exposed him to such a construction. He did not mean to deny that Christians are sometimes called the elect. His affirmation in the sermon, from which the proposition was condensed, was made with especial reference to the election and predestination referred to in the text, which was Ephesians 1: 4-6. The following paragraphs from the sermon illustrate Mr. Franklin's views and the manner in which he treated the subject:

"We shall now proceed to decide two important questions. 1st: Who are God's elect? 2d: What were they elected for? In our text, it is clearly stated that certain persons were chosen in Christ before the foundation of the world. These, all admit, were God's elect. The question then, is, who were they? They are not named in the whole connection, but are, by the Apostle, simply called "us" and "we." These pronouns occur a number of times between the third and thirteenth verses, but the difficulty is to determine who is meant by them. Two positions have been taken in relation to this point, and contended for with much confidence, which we are well satisfied are wrong. These positions we must carefully notice before we proceed further. One of these is, that the persons chosen in Christ before the foundation of the world, and called "us" and "we," are *all the saints*. The other position is, that they are *all mankind*. Neither of these positions is correct, as can be easily shown."

He then proceeded upon the evident truth that the antecedent of a pronoun will make sense if inserted in the place of the pronoun. "If, when the Apostle says, "he hath chosen *us* in him before the foundation of the



world,' he meant 'he hath chosen *all the saints* in him before the foundation of the world,' it will make sense so to read the passage. If he meant *the whole world*, by the words *us* and *we*, it will make sense, and give his meaning, to insert the words *all the world*, in the place of the words *us* and *we*. This rule is universally admitted." That it cannot mean *all mankind*, nor even *all the saints*, was argued from the contrast in the expressions, "we who first trusted in Christ," and "in whom ye also trusted." Rejecting, therefore, these positions as absurd he concludes :

"Can the Apostle mean the Apostles and Prophets? Let us try the same rule again. 'In whom, also, the Apostles and Prophets have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that the Apostles and Prophets should be to the praise of his glory who first trusted in Christ; in whom ye also trusted, after that ye heard the word of truth—the Gospel of your salvation.' There was some propriety in speaking of the Apostles and Prophets having obtained an inheritance in Paul's day, of their first trusting in Christ, and the Ephesians also as well as the Apostles and Prophets."

The argument on the Foreknowledge of God he summed up as follows :

"It is clear, that it will not do to say, that God speaks of his Foreknowledge in contradistinction from what he did not know before. All knowledge must be present with the Infinite Being, and cannot be said to be foreknowledge or after-knowledge, as in reference to man. It is therefore clear, that where the Scriptures speak of the Foreknowledge of God, they do not simply mean what he was acquainted with before, but must have ref-

erence to something else. Without any speculation, therefore, we will appeal directly to the law and to the testimony.

“ Him being delivered by the Determinate Counsel and Foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.” (Acts ii; 23). In this passage we have two of the strongest expressions of this kind found in the whole Bible, viz: ‘The Determinate Counsel,’ and ‘The Foreknowledge of God.’ What is the import of these terms? The following passage is on the same subject, and is a full and complete explanation of the one just quoted: ‘But these things which God before had showed by the mouth of all his holy Prophets, that Christ should suffer, he hath so fulfilled.’ (Acts iii; 18). It will here be seen that what is called ‘The Determinate Counsel and Foreknowledge of God,’ in the second chapter, is called, ‘those things that God had shown by the mouth of all his holy Prophets,’ in the third. This defines the Foreknowledge of God to be the knowledge which God has before given by the Prophets, concerning Christ and his sufferings. The following, it appears to us, throws some further light on the subject: ‘And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed.’ (Gal. iii; 8). Now, the same that is meant by Foreknowledge in the former passage, is meant by foreseeing in this; the amount of all which is, that God showed before in the Scriptures that he would send Christ into the world, that he should suffer, and justify the heathen through faith; and in making this great matter known before, he, in promise, preached the Gospel to Abraham.”

It was about this time that Spiritualism took its rise in

the "Rochester Knockings." A Miss Fox and a Mrs. Fish claimed to be mediums of communication between living people and the spirits of the dead. At first they sat at a table with their hands upon it, and the spirits communicated by distinct thumps or knocks. They would answer direct questions (so the mediums said), by one or two raps for "yes," or "no," as requested. If longer communications were desired, the letters of the alphabet were named in succession, the "spirit" rapping when the required letter was pronounced.

The first discovery was soon eclipsed by others of much more importance. The spirits, or the mediums, or both together, shortly discovered some process or power which could be employed, by which the spirit could use the hand of the medium and *write* the communications. Ere long, the superior inventive genius of these spirits' (in the body or out of the body, as the case might have been) contrived how to dispossess the spirit of the medium so far as to take possession of his tongue and *talk* what he had to say. And finally, the credulous have been astounded by the "materialization" of spirits, until a cotemporary author and philosopher of considerable note has been persuaded that, with the assistance of a young lady for a medium, he could feel the soft pressure of the spiritual hand and the warm spiritual breath! Spiritual seances are now so common that they attract but little attention and—necromancers are as numerous as they were in the days of Moses and of King Saul.

The "Rochester Knockings," or "Spirit Rappings," created, in a short time, considerable excitement throughout the country, and were everywhere the subject of remark. The secular as well as the religious press, regularly reported the proceedings and added every variety of

comment. Mr. Franklin at once took a position which he never afterward had occasion to modify. He regarded the Holy Spirit of God as the sole revealer of the spiritual things which belong to man's eternal well-being, and denounced every pretended revelation from any other source as a sham and an imposition. He at once instituted a comparison between the pretended communications by the "Rochester Knockings," and the sublime revelations in the Gospel. He said :

"How any one who has ever given the least degree of attention to the spiritual communications contained in the Bible, and the evidences attending them, could give the least credit to the 'mysterious noises' in question, we are unable to see. These noises, or knockings, bear not the most distant resemblance to any spiritual communications ever made, so far as disclosed in the volume of God. \* \* \* No doubt knockings, noises, etc., have been heard, and things have been seen, which the spectators could not account for, and things which we would have been just as unable to account for, as any who were present, and yet not half equal to the works of the magicians, which, we know, were all deceptions. But what evidence have we that every knocking which we cannot account for is a spiritual communication? When Moses and Elias held converse with our Savior in the mountain of transfiguration, they did not do so by *knocking, jolting tables, chairs, etc.*, but they *spoke* to him. The Spirit of God has always spoken to man when he made communications, and confirmed his word by mighty displays of supernatural power. He did not depend upon *knockings* to make his communications nor to confirm them when made."

Mr. Burnet, a year later, indulged in a little pleasantry

over what he evidently thought was a solution of the mysterious rappings. We quote enough to show how, as he supposes, a complete exposure had been accomplished :

“ Dr. Lee, in the *New York Tribune* of the 25th of February, 1851, seems to have caught the Fox and the Fish, and laid the spirits, though I have no idea that he has lassoed ‘ the Prince of the power of the air.’ Success to him. The heroines of “ the mysteries ” (?) are Mrs. Fish and Miss Fox. The Doctor having obtained permission, in a select company, and on a challenge, adjusted the limbs of the ladies and subjected them to pressure in the region of the knees, so as to arrest the action of certain muscles and bones, and lo, all the ‘ mighty spirits of the vasty deep ’ being invoked were dumb ! The alphabet could not rouse them. The potent *abracadabra*—the A, B, C—is powerless ! The charm of the *epigrammaton* has perished between the Doctor’s hands. It is squeezed to death ! \* \* \* Many persons, by a dislocation of the fingers or toes, have the power to make knockings in connection with a sonorous body. These females, by an unusual relaxation of the knee connections, did the same, when their feet were upon the floor. They were detected by placing their feet upon a cushion. This diminished the sound. The constriction of the movable parts brought it to an end. The whole imposture, which added to the demerit of a cheat more bungling than the poorest of the Egyptian false miracles wrought by Jannes and Jambres, the sin of profaning the name of God and the spiritual condition of the dead, never could commend itself, but to the unsettled and marvelous, or the skeptical, who show a strange proclivity towards any wonder, however absurd, if it does not claim the Bible for its origin.”

This doctrine of Spiritualism, within two years after its appearance in Rochester, entered the ranks of the Disciples, where it created no small stir, and finally led Mr. Franklin to write in such a way as to bring upon himself for the first time, but unjustly, the charge of proscription.

Jesse B. Ferguson was then a young man of no inconsiderable ability; and, by his popular manners and oratorical powers, had won himself into the position of regular preacher in the Church of Christ, at Nashville, Tennessee. His popularity raised his conceit of himself to a very high degree, and he felt impelled to become the discoverer of some new doctrine and a leader in its advocacy. Spiritualism suggested his opportunity, and 1 Peter iii: 19, and iv: 6, were his texts. His doctrine was that the Gospel is preached to the dead, and that spirits in Hades are permitted to accept the Gospel and be saved through Christ. It was virtually Restorationism, though presented from a newer stand-point. From this interpretation of the Scripture it was no difficult matter to glide into Spiritualism. And when Alexander Campbell went to Nashville, with the open purpose to arrest the heresy which Mr. Ferguson had established there, the latter pretended to have a communication from Dr. William E. Channing, who, on earth, had been a distinguished Boston preacher, but was then an inhabitant of the seventh sphere in Hades, instructing him to have nothing to do with Mr. Campbell. He was obedient to the *visio inferna*, and thereby escaped the damage sure to follow a personal rencounter with Mr. Campbell.

But there was another force which Mr. Ferguson could not elude. The periodical press was at work, and newspapers were sent into every community. Among these there was none more potent than *Christian Age*. Its cir-

culatation was large and widely extended. Its editor had become known throughout the brotherhood, and he was everywhere respected. The leadership of Alexander Campbell, as far as the Disciples ever acknowledged human leadership, was unquestioned ; but he was a teacher of teachers, a leader of leading men, through whom his mighty influence was exerted, and he was now growing old. Benjamin Franklin, on the contrary, was a man of the people. He spoke and wrote in the language of the masses of the people, and he was now in the full vigor of his manhood. The people read his writings and honored him with their unbounded confidence. He was unquestionably, from this time forward, and for several years, the most prominent man among the people engaged in the work of restoring primitive Christianity.

When, therefore, the *Christian Age* called Mr. Ferguson to account he was compelled to respond. He had been for some time editor of the *Christian Magazine*, and was inculcating his new doctrines through that medium, as well as from the pulpit of the Nashville Church. The State organization of the Disciples in Tennessee had depended upon the *Magazine* as their organ. The voice of the *Age*, united to that of Mr. Campbell and the *Millenial Harbinger* awakened both the Church in Nashville and the State organization to a realization of their responsibility in permitting Mr. Ferguson to go on in such positions of public trust. Threatened with the loss of his positions, he was under the necessity of making a self-defence. With this defence we have nothing to do now, especially, except in so far as the charge of proscription is concerned.

It had been intimated to Mr. Ferguson that he could entertain these views as his private opinions and that none would incline to disown him on that account. To this

suggestion he responded: "While I have never confined my ministry to any single dogma or idea, my views of the future world inspired all my efforts, and had much to do in giving me whatever of honor I might possess under God of directing the minds and lives of men religiously. They have been avowed on all occasions that demanded an avowal. They are known to all who have any direct responsibility for my fellowship as a Christian or a Christian minister; and it is known to all such that I must either be fellowshipped with them or disowned by them." Thus he formed a direct and final issue with his brethren, and when they refused to recognize one who preached his doctrine as "a good minister of Jesus Christ, nourished up in the words of faith and of *good doctrine*," and he saw that their repudiation of him was owing to influences as far away as Cincinnati and Bethany, he cried out that he was proscribed by "not very reputable means," and complained of "foreign intermeddling influences." This was as early as January, 1853, and before he had developed all that he was capable of doing and willing to do in the way of schism.

Mr. Franklin's response to his complaint of proscription and tyranny sets forth some things that ought to have weight with all men in forming their opinion of him in this regard. He has probably never made a clearer nor fuller statement of all that pertains to the influences exerted by men, socially and ecclesiastically. He says:

"The attempt of our brother is at fault in another particular. He is trying all the time to work himself up into the belief that he is almost a martyr, if not for the truth's sake, for the sake of the *liberty of speech*. But in this he must fail. He has been *heard*, *read after*, and *sympathized with*, by those who had sympathy with his doctrine,



all over the land. No synod has been employed against him. No ecclesiastical authority has interposed. No attacks have been made upon his character. All who speak of the matter, speak of it as a matter of regret, for they love him. What means then, have been employed against him? Written arguments, showing that his interpretation was incorrect. This was done, too, after inserting his interpretation in his *own words*, and the best argument he could produce in favor of it. Where then is the ground of complaint? He is certainly too much of a man to make all this ado because his arguments have been replied to. Does he complain of the *Bethany power*? If so, what shall be done? Is it best to circumscribe this power? Shall we pass a law, or put forth some kind of an edict, prohibiting Alexander Campbell from reviewing our interpretations of Scripture, alleging that his power in that direction is popish and tyrannical? Is it true liberty of speech to allow everybody else to review erroneous interpretations, and show wherein they are wrong, but to deprive Alexander Campbell of this liberty? Or is it the case, that when a man gets a very great name and influence, that he has no right to speak, because what he says will be regarded? Surely he has the same liberty of speech and of the press with other men.

“But after he and Brother Ferguson say all they have to say on the point in dispute, *every man* has a right to make up his own verdict as a juror in the case, and this right the brethren will not relinquish. Where, then, is a decision to come from? As brother Ferguson has taken the *Christian Magazine* to publish upon his own individual responsibility, perhaps the first decision of importance will come from the subscribers. If they are satisfied with his course, and intend to sustain him, they will continue

to take his paper ; if not, they will discontinue. Another decision must come from the Church in Nashville. She cannot avoid it. If she retains him as her pastor, she justifies brother Ferguson, and decides against those who oppose him ; if not, she decides against him.

“Another decision will come from the brotherhood and churches at large. If brother Ferguson claims the right to write and preach what he pleases, regardless of all the remonstrances of the brethren, they will most certainly claim the right to decide whether they can fellowship him or not ; and if any one church claims the right to hold him in her fellowship, while he preaches doctrine subversive of the whole Christian argument, other churches will claim the right to determine whether to fellowship that church.”

In a very short time all these decisions went against Mr. Ferguson. The members and the Churches of Christ declined to have any thing to do with him, and “he went out from us because he was not of us.” Mr. Graves, the editor of the *Tennessee Baptist*, published in Nashville, at that time, gave a pretty full and fair account, as viewed from his standpoint, of the Ferguson defection. The next week after his article appeared he was attacked by two persons, one a member of Mr. Ferguson’s church and the other an adviser, with a club and a pistol, but happily escaped with no serious injury. Infidel and Universalist papers had vied with each other in complimentary notices of the apostle of the new doctrine, calling him the “Young America of theology,” and delineating the “moral tendency of this more liberal theology.” After Mr. Graves had been clubbed and shot at, the editor of the *Age* said :

“When the *Star in the West* shall next set forth the moral tendency of this more liberal theology, taking Mr. Ferguson into his arms, publishing to the world that ‘he

is fully with us,' he may here find an illustration practically demonstrative. He can also see the morality and honesty developing itself, in the pamphlet published, containing the correspondence between the churches in Nashville and New Orleans, and the 'Rev.' J. B. Ferguson, with certain parts suppressed for certain sections of country."

The charge of proscriptiveness was made in several instances after this, but in all cases it happened that his proscriptiveness consisted solely in the fact that his influence was more potent than that of those who raised the cry against him. He used no means, for he possessed no other that he could have used, but his own personal influence, in his attacks upon men and measures, and he made no attacks except when he believed that the actions of men or their measures were calculated to impede the progress of the truth. In that case, he was unsparing of either men or measures. But other men talked and wrote with the same freedom that he did, and he gave them the use of his columns to say the best and the worst things they could say against him. Under these circumstances, it is not strange that, in the end, the people justified him in his course.

It was stated in the preceding chapter that the *Christian Age* was conducted in 1852 by Jethro Jackson, as publisher, and B. F. Hall, as editor. Mr. Jackson continued to be publisher until May, 1853, when the paper was turned over to the "American Christian Publication Society." Mr. Hall did not continue to edit the paper quite one year. In December the familiar announcement of "Benjamin Franklin, Editor," appeared at the head of the editorial page. It was essentially Mr. Franklin's paper, and without him it could not succeed. He had made a reputation which would sustain a periodical publi-

cation well, and which was as necessary to its moral support as subscribers were to its financial support. In the Methodist Church the *Advocates* are all under the ownership and management of the Conference. The editors are employed under the Conference, and work according to instruction. They, in a great measure, sink their individuality in a denominational enterprise. But Mr. Franklin was all himself, and held himself responsible only to his subscribers and to the Great Head of the Church. His readers wanted the paper because he was the editor, and not because it was a denominational organ. Their relation was as personal as that of a preacher and his regular audience. Indeed, the Disciples have never been brought up to the idea of supporting a denominational organ, and when called upon in that way they refused to respond.

After the Publication Society took charge of the paper, Mr. Franklin continued to be the editor for something more than a year. But there were too many directors to the concern. The managers lacked unanimity and experience, and Mr. Franklin was too independent for the subordinate position in which he found himself. The arrangement fell through in 1854, Mr. Franklin surrendering the editorial pen and binding himself not to publish any periodical for a specified time. The *Christian Age* maintained a languishing existence until in 1858, when it surrendered, body, soul and spirit, to him who had made it what it was. In the meantime, Mr. Franklin's bond having expired, he had started and published for two years a monthly periodical, in pamphlet form, entitled the *American Christian Review*.

While residing at Hygeia, Mr. Franklin made a number of Evangelical tours in Indiana, Ohio and Kentucky. These tours usually were not extended through a greater

period than two or three weeks, and were not attended with other than such incidents as are common to protracted meetings. He had not yet given himself to the work of a traveling evangelist, as he did after the publication of the *American Christian Review* was commenced. He was engaged regularly between the church on Clinton street, Cincinnati, and the church in Covington, Kentucky, from 1850 to 1855.

On stopping the *Reformer* and giving up his interest in the *Age* to Mr. Burnet, he removed to Cincinnati, taking up his residence in the northwestern part of the city, convenient to the church on Clinton street, for which, at that time, he was laboring.

This church grew steadily, but not remarkably, under his ministry. He was out of his place, and financial embarrassments discouraged him. His income was so small that it was with the utmost difficulty he could supply his family with the common necessities of life. One morning his family had called upon him for some money. He had only one dollar in his pocket, and replied that he must keep that for a contingency in his own engagements. After breakfast he started to the post-office, and on the way was so piteously entreated by a person who begged help that he gave away his only dollar. Before returning to his family, he was called on to officiate at a wedding, and did so, receiving for his services a fee of twenty dollars. With a lighter heart (a result often produced in this mundane sphere by greater heaviness in the pocket) he started home. But on the way he was arrested by a man who had observed that his only suit was quite thread-bare, and led into a tailor-shop to be measured for a full outfit—the gift of the kind-hearted brother in Christ who had him in charge. This

done, he went home to his family in great glee and related the incidents of the day, which he looked upon as a special providence of God.

The combinations of circumstances in human life are often very remarkable. Here was a man whose tongue and pen were famed far and near. Thousands of people throughout four great States had listened with rapt attention while he spoke the "things concerning the Kingdom of God and the name of Jesus Christ." Many thousands more throughout the United States, the Dominion of Canada, and in England, had looked with pleasure for the coming of the periodicals filled with effusions from his pen. Yet, owing to a little financial blundering, often one of the distinctions of great men, he is so poor that the paltry sum of twenty dollars brings gladness and relief to his needy family, as did the fall of manna to the hungry Israelites in the wilderness. But he was at the same time laying up abundant treasures "where moth and rust do not corrupt, and where thieves do not break through and steal."

His family was just at this time the heaviest burden it had ever been. He had then eight children, all of whom, except the eldest, who had learned the printer's trade, were wholly dependent upon him for their support. His wife was unhappy to live in the city and be in such straitened circumstances. But he was not the man to be overcome by misfortune and give way to despondency. He trusted in God, and went on with his work through every dark day. He was a very successful evangelist, and knew that after a good meeting the members of the church were usually quite liberal. His necessities often led him to beg off from his regular appointments to hold protracted meetings.

Although he never gave way under the pinchings of poverty, he was nevertheless sensitive on the subject, and his imagination a little excitable in regard to the demeanor of others toward him. An amusing incident in the Clinton Street Church gave him considerable anxiety during the twenty-four hours that he remained in ignorance of the cause of the incident. One Sunday morning two of the members of the church, women of age and of very grave demeanor on all ordinary occasions, in the midst of his discourse fell into an uncontrollable excitement of mirth. They laughed incessantly for some minutes, and did not recover entirely before the adjournment of the meeting. Knowing his sensitiveness to any confusion in the audience, they several times glanced toward the preacher, half in fear lest he might call general attention to them. Their actions were misconstrued by him, and he began to imagine that there must be something wrong in his manner or in his personal appearance. He persevered to the end of his discourse, finding the end rather sooner than he would have done under ordinary circumstances, and closed quite abruptly. Next day, the affair still preying upon his feelings, he called on one of the ladies and asked her to tell him what they were laughing about. It was Easter Sunday. One of the sisters had colored some eggs on Saturday, and on Sunday morning had slipped them into her pocket to deliver to some grand-children whom she had no doubt would be at meeting. By some mishap one of the eggs was uncooked. While listening attentively to the discourse, she had occasion to use a handkerchief, and, reaching into her pocket for it, thrust her hand into the uncooked egg, which, meantime had been broken. She drew out her hand, smeared and dripping with the contents of the

broken egg, and showed it to her companion. The result is before the reader. The explanation was entirely satisfactory to their anxious minister.

The year 1852 was the last in which he ever experienced the pinchings of poverty, although he never reached the affluence which many have supposed, and to which his immense success as an editor and publisher entitled him. He was, to the last, comparatively a poor man, and left an estate considerably below ten thousand dollars. He never lost anything by speculation, for he never speculated. But, trusting that other persons were as fair and unselfish as himself, he made unhappy combinations, such that others often shared and sometimes wholly engrossed the profits of his labors. His services were in demand again, in 1853, as editor of the *Christian Age*. This increased his income, while others of his children became partly self-supporting and thus lessened his expenses. His salary as a preacher was about the same time advanced two hundred dollars per annum. From that time forward his family had all the necessaries and many of the comforts of life, and began to be upon a level with the society in which they were compelled to move.



## CHAPTER XII.

IN the earlier history of the effort to restore\* primitive Christianity to the world, the attention of the Disciples was given principally to a contest with outside parties. The great controversy was on denominationalism, regeneration, baptism and Universalism. On these subjects the Reformers were agreed among themselves and unitedly opposed the religious parties around them.

But a time came when Disciples were not of one mind. Several questions arose on which they disagreed and argued—one against another. Well had it been for the great work which God had committed to this people, had argument been heeded. But unfortunately argument was

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\* Objection has been raised by many thoughtful persons to the term "reformation," or "current reformation." It is claimed that the movement was not to *reform* existing institutions, but to *restore* lost ones. If it be admitted that Christianity was lost to the world—that there was no preaching of the Gospel and no acceptable worship of God when the Campbells and Walter Scott began their distinctive work, the objection would seem to be well grounded. It is probable, however, that no one would be willing to assume so much as this. The argument which would support this assumption would cut off all the worshippers for several centuries and leave the world for the same time without the true church. It seems more in accordance with the facts of the case, to assume, on the one hand, that there are worshippers whom God will accept and approve, and who constitute the true church, but that, on the other hand, there are among these worshippers, departures from the ancient order, by leaving out some things required and by introducing things not required. To bring in again whatever has been omitted, is "restoration." To restore what has been lost, and strike out what has been added in the worship of an existing church, is certainly "reformation." Wherever the truth may lie, the distinction is a finer one than the masses will appreciate. We have, therefore, in the text of this work used the terms interchangeably, and think we shall be understood by all our readers.

followed by contention, and contention by bitterness and alienation. It is greatly to be feared that the end is not near. God knoweth; may He overrule evil for good!

We now come to the place where it devolves upon us to give the history of the subjects discussed by the Reformers among themselves. We regard this as the most difficult and delicate part of the work we have undertaken; because, while historical accuracy requires a full statement of both sides, individual convictions incline us constantly to one side, in the endeavor to trace the history of one of the most prominent participants. And, furthermore, the controversy still rages, and the minds of many are so blinded by prejudice that a calm and dispassionate view of these matters is next to impossible.

These subjects of discussion may be included under the following general headings:

1st. Congregational Independency.

2d. The Relations of the Ministry to the Church.

3d. Expediency in the Worship.

These general headings require several sub-divisions which will be given below.

### I. CONGREGATIONAL INDEPENDENCY.

Thomas Campbell and his son, Alexander Campbell, began their career as religious teachers in the old Scotch Seceder Church, which was Calvinistic in doctrine and Presbyterian in church polity. Soon after their emigration to the United States they became convinced that infant church membership and sprinkling for baptism were unauthorized in the word of God. Acting upon this conviction, of course soon cut them loose from Presbyterianism. They were immersed and united with the Regular Baptists, the church in which they took membership belonging to the Redstone Association. On account of Alexander Camp-

bell's views of reformation, a coalition against him was formed in the Redstone Association in 1824. Meantime he and a number of others, impatient of the intolerance of this Association, and suspecting that an effort would be made to expel them, had obtained letters from the Brush Run Church and organized the Wellsburg Church, which sought and found admission into Mahoning Association. The next letter from the Brush Run Church to Redstone Association was borne by a committee among whom the name of Alexander Campbell did not appear, although he attended the meeting of the Association as a spectator. The circumstance attracted immediate attention, and some time had been occupied with the question of accepting the letter, when Mr. Campbell was openly asked why his name did not, as usual, appear as one of the messengers. He arose and with great gravity observed, that he was not a member of the Brush Run Church, but of the Wellsburg Church, which did not belong to that Association. Their look of blank amazement on learning how they had been outwitted, was afterward described by Mr. Campbell in a manner that showed his evident satisfaction with the result.

The greater liberality of the Mahoning Association was shown at the outset by the admission of the Wellsburg Church on a statement of belief written by Alexander Campbell, which concludes with the following sentences :

“Our views of the Church of God are also derived from the same source, and from it we are taught that it is a society of those who have believed the record that God gave of his Son ; that this record is their bond of union ; that after a public profession of this faith, and immersion into the name of the Father, Son, and Holy Spirit, they are to be received and acknowledged as brethren for whom

Christ died. That such a society has a right to appoint its own bishops and deacons, and to do all and everything belonging to a Church of Christ, independent of any authority under Heaven.”\*

The Mahoning Association will also be remembered by our readers as the association which employed Walter Scott as a traveling evangelist (a very unusual thing for a regular Baptist Church), and did not censure him when, afterward, he preached baptism for the remission of sins. And as still further showing its unexampled freedom from the partisan spirit usually incident to such bodies, and especially in those days, we mention the fact that J. Merrill, John Secrist, and Joseph Gaston, three ministers of the “Christian Connection” who were present at the session of the association held at New Lisbon, in 1827, were, by resolution, invited to seats in its counsels.

Notwithstanding the fact that this association was so liberal, and so clear of any acts of ecclesiastical tyranny, there grew up, within ten years after its formation, a sentiment of opposition, which, in 1830, dissolved the association. The opposition was not, of course, on account of anything it had done, but of which it might attempt to do, and what other such bodies were known to have done. It was believed, by a majority of the Reformers, that any ecclesiastical council, of whatever form, was a dangerous expedient. John Henry made the motion for a dissolution. Walter Scott favored it. The previous question (a motion of itself always indicating an excited state of

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\* “History of the Disciples in the Western Reserve,” p. 33. The last sentence above quoted is the statement of a radical view of the subject we now have in hand, that some of Mr. Campbell’s cotemporaries were hardly prepared to accept, but to which, as a body, the Reformers were soon brought.

discussion) was moved, and in less time than it takes to write an account of it, Mahoning Association was dissolved forever.

Alexander Campbell was present, and deplored the action which he was powerless to prevent. The iconoclasts thought their conclusions followed, by regular and natural sequence, from the principles taught by Mr. Campbell and approved by themselves. In the *Millennial Harbinger*, for 1849, p. 272, Mr. Campbell wrote as follows :

“I have before intimated my approval of the Baptist Association formulas, pruned of certain redundancies and encroachments upon faith, piety, and humanity. I was present on the occasion of the dissolution of the ‘Mahoning Baptist Association’ in 1828, on the Western Reserve, State of Ohio. With the exception of one obsolete preacher, the whole association, preachers and people, embraced the current reformation. I confess I was alarmed at the hasty and impassioned manner in which the association was, in a few minutes, dissolved. I then, and since, contemplated that scene as a striking proof of the power of enthusiasm and of excitement, and as dangerous, too, even in the ecclesiastical as well as political affairs. Counsel and caution, argument and remonstrance, were wholly in vain in such a crisis of affairs. It would have been an imprudent sacrifice of influence to have done more than make a single remonstrance. But that remonstrance was quashed by the previous question, and the Regular Baptist Mahoning Association died of a moral apoplexy in a quarter of an hour.

“Reformation and annihilation are not with me now, as formerly, convertible or identical terms. We want occasional, if not stated, deliberative meetings on ques-

tions of expediency in adaptation to the ever changing fortune and character of society."

Mr. Hayden\* calls this "a turning point in our history," and makes a comment upon it which sets forth so clearly the points of discussion involved, as viewed by one who favors general conventions and "concert of action among us for evangelical purposes," that we quote it entire :

"1. For three years of unparalleled success we had organic unity of the churches, and harmony of action among the preachers. At New Lisbon one evangelist was sent out; at Warren, two; at Sharon, four; the association in this acting as a delegate body only for evangelic purposes.

"2. At the dissolution of the association the system of evangelization under the auspices and direction of the brotherhood, ceased and perished. No one was sent out by that body, as it ceased to be; nor by the yearly meeting, for no such power was then assumed by the 'yearly meeting,' nor has been since.

"3. Then perished the principle of concert of action among us for evangelical purposes; and it lay dormant for years.

"4. Therefore we have been, in this respect, in a state of apostacy from our first principles.

"5. Due discrimination was not made between the evangelical, which was right, useful, and not liable to dangerous results; and the ecclesiastical, against which the opposition was directed; and that in the overturn of the one,

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\*A. S. Hayden is the author of the excellent "History of the Disciples in the Western Reserve," above quoted. It is a volume of considerable merit, and very valuable to one who desires to be well informed on the early history of our effort to restore the "ancient order" in the churches.

which was, perhaps, liable to objections, the other was destroyed, which was the true principle, and ought to have been carefully preserved, guarded, and perhaps improved.

“6. Efforts, unavailing, were often made in our yearly meetings afterwards, to revive the evangelical feature of the lost association; pleaded for by our own example and history, and by the increasing testimony of our experience.

“7. Wise men saw the evil, and deplored the result at the time and afterwards; as Benajah Austin, William Hayden, whose persistent appeals for its resuscitation provoked many, and by Mr. Campbell.”

After the Association had been dissolved, Mr. Campbell proposed an annual meeting for preaching, for mutual edification, and for making reports of the progress of the Gospel among men. A meeting of this kind, having no ecclesiastical prerogative or authority over the churches, was not displeasing to those whose votes had annihilated the Association, and was readily agreed to by all. The appointment for such a meeting was made before the Disciples left the place. Such was the origin of the “yearly meetings” in Ohio, across the lakes in Canada, and in some other parts of the country.

Mr. Campbell seems to have acknowledged some change in his views on this subject. In the extract above given from the *Harbinger*, and written in 1849, he says: “Reformation and annihilation are not with me now, *as formerly*, convertible terms.” He also declares his “approval of the Baptist association formulas, pruned of certain redundancies and encroachments upon faith, piety, and humanity.” But, according to his views “formerly” entertained and most emphatically expressed, such a “pruning” would cut those formulas all away. In the letter written by him on making application for the admission of the

Wellsburg Church into the Mahoning Association, he declares that a congregation of Disciples is a society which "has a right to appoint its own bishops and deacons, and to do all and everything belonging to a Church of Christ, independent of any authority under heaven." This letter was written in 1824, the year in which Mr. Campbell wrote his "Essays on Ecclesiastical Characters, Councils, Creeds, and Sects." In the third of these essays, published in the *Christian Baptist*, Vol. I, No. 12, he says:

"In the two preceeding essays under this head, we partially adverted to the causes that concurred in ushering into existence that '*monstrum horrendum informe ingens cui lumen ademptum*,'—that 'monster horrific, shapeless, huge, whose light is extinct,' called an ecclesiastical court. By an ecclesiastical court, we mean those meetings of clergy, either stated or occasional, for the purpose of either enacting new ecclesiastical canons, or of executing old ones. Whether they admit into their confederacy a lay representation, or whether they appropriate every function to themselves, to the exclusion of the laity, is, with us, no conscientious scruple. Whether the assembly is composed of none but priests and Levites, or of one-half, one-third, or one-tenth laymen, it is alike anti-scriptural, anti-christian, and dangerous to the community, civil and religious. Nor does it materially affect either the character or the nature of such a combination, whether it be called presbyterian, episcopal or congregational. Whether such an alliance of the priests and the nobles of the kirk be called a session, a presbytery, a synod, a general assembly, a convention, a conference, an association, or annual meeting, its tendency and results are the same. Whenever and wherever such a meeting either legislates, decrees, rules, directs or controls, or



assumes the character of a representative body in religious concerns, it essentially becomes 'the man of sin and the son of perdition.'

"An individual church, or congregation of Christ's Disciples, is the only ecclesiastical body recognized in the New Testament. Such a society is 'the highest court of Christ' on earth."

After such an expression of his views by the most prominent leader in the Reformation, it is no wonder that in less than half-a-dozen years the Mahoning Association should have been dissolved, and that another score of years should elapse before anything bearing the least resemblance to it could be inaugurated.

The Reformation in Kentucky was characterized by a similar action. Barton W. Stone was originally a Presbyterian, and had been ordained by the Transylvania Presbytery. His principal co-laborers were also Presbyterians. Their reformatory movement, and especially their attack upon human creeds, and maintaining that the Bible alone was a sufficient rule of faith and practice, soon awakened opposition among their brother ministers. The latter attempted constantly to restrain the enthusiasm of the great revivals that everywhere prevailed after that at Caneridge. But the zeal of the Reformers, and of the people who sympathized with them, was not to be overcome in that way. In the "Biography of B. W. Stone, by John Rogers," (p. 42), we find an incident related by Mr. Stone himself which illustrates the state of the Kentucky Reformation in its early stage:

"Since the beginning of the excitement, I had been employed day and night in preaching, singing, visiting and praying with the distressed, till my lungs failed and became inflamed, attended with a violent cough and spit-

ting of blood. It was believed to be a dangerous case, that might terminate in consumption. My strength failed, and I felt myself fast descending to the tomb. Viewing this event as near, and that I should soon cease from my labors, I had a great desire to attend a camp-meeting at Paris, a few miles distant from Caneridge. My physician had strictly forbidden me to preach any more till my disease should be removed.

“At this camp-meeting the multitudes assembled in a shady grove near Paris, with their wagons and provisions. Here, for the first time, a Presbyterian preacher arose and opposed the work and the doctrine by which the work amongst us had its existence and life. He labored hard to Calvinize the people, and to regulate them according to his standard of propriety. He wished them to decamp at night, and to repair to the town, nearly a mile off, for worship, in a house that could not contain half the people. This could not be done without leaving their tents and all exposed. The consequence was, the meeting was divided, and the work greatly impeded. Infidels and formalists triumphed at this supposed victory, and extolled the preacher to the skies; but the hearts of the revivalists were filled with sorrow. Being in a feeble state, I went to the meeting in town. A preacher was put forward who had always been hostile to the work, and who seldom mingled with us. He lengthily addressed the people in iceberg style—its influence was deathly. I felt a strong desire to pray as soon as he should close, and had so determined in my own mind. He at length closed, and I arose and said, “Let us pray.” At that very moment, another preacher, of the same caste with the former, rose in the pulpit to preach another sermon. I proceeded to pray, feeling a tender concern for the salvation of my fellow

creatures, and expecting shortly to appear before my Judge. The people became very much affected, and the house was filled with the cries of distress. Some of the preachers jumped out of a window back of the pulpit, and left us. Forgetting my weakness, I pushed through the crowd from one to another in distress, pointed them the way of salvation, and administered to them the comforts of the Gospel. My good physician was there, and coming to me in the crowd, found me literally wet with sweat. He hurried me to his house, and lectured me severely on the impropriety of my conduct. I immediately put on dry clothes, went to bed, slept comfortably, and rose next morning, relieved from the disease which had baffled medicine and threatened my life. That night's sweat was my cure, by the grace of God."

The opposition to the revivals, after such an ignominious failure as this, determined that these pestilent fellows who were turning the world upside down in such shameful disregard of the staid old standards of the church, must come before the synod and show cause why they should not be dealt with according to the orthodox interpretation of the Confession of Faith. The leaders in the Reformation were Richard McNemar, John Thompson, John Dunlavy, Robert Marshall and Barton W. Stone. The Presbytery of Springfield, Ohio, of which Mr. McNemar was a member, charged him with preaching anti-Calvinistic doctrines. From this Presbytery his case soon came before the Synod at Lexington. The other four ministers watched McNemar's case with interest, knowing that their own cases depended on the result of the action on his. Indeed, Mr. Stone says "it was plainly hinted" to them that they "would not be forgotten by the Synod." As soon as they saw that the case was sure

to be decided adverse to them, the five withdrew to a private garden, prayed for Divine guidance, and then drew up a protest against the proceedings in McNemar's case, a declaration of their independence and of their withdrawal from the jurisdiction of the Synod, but not from Presbyterian communion. The protest and declaration were immediately presented to the Synod. A committee was sent to confer with them, one of whom was so shaken by their reasoning, that he soon after united with them. The committee reported their failure, and the Synod, denying the right to the protestants to withdraw, proceeded to expel them, and declare their churches without ministers.

“This act of the Synod,” says Mr. Stone, “produced great commotion and division in the churches; not only were churches divided, but families; those who before had lived in harmony and love, were now set in hostile array against each other. What scenes of confusion and distress! not produced by the Bible, but by human authoritative creeds, supported by sticklers for orthodoxy. My heart was sickened, and effectually turned against such creeds, as nuisances of religious society, and the very bane of Christian unity.”

The five protesting ministers, now separated from the Synod, proceeded to form a new Presbytery, calling it Springfield Presbytery. They wrote and published a book entitled, “The Apology of Springfield Presbytery,” which circulated extensively and created a profound sensation. But the new Presbytery had scarcely been in existence a year until its members “saw it savored of party spirit, and with man-made creeds, threw it overboard.” At a regular session of the Presbytery, the members composing it prepared a facetious document, which they

called, "The Last Will and Testament of the Springfield Presbytery," and with which the Presbytery closed its labors forever. We have made allusions to this before, but now recall and insert it entire, because it is a concise statement of their views on the subject we are treating of in this chapter, and shows how they came to the same conclusions reached by the members of Mahoning Association, as above set forth :

**"THE LAST WILL AND TESTAMENT OF SPRINGFIELD PRESBYTERY.**

"For where a testament is, there must of necessity be the death of the testator ; for a testament is of force after men are dead, otherwise it is of no strength at all, while the testator liveth. Thou fool, that which thou sowest is not quickened except it die. Verily, verily, I say unto you, except a corn of wheat fall into the ground, and die, it abideth alone ; but if it die, it bringeth forth much fruit. Whose voice then shook the earth ; but now he hath promised, saying, yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifies the removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain.

"THE PRESBYTERY OF SPRINGFIELD, sitting at Cane-ridge, in the county of Bourbon, being, through a gracious Providence, in more than ordinary bodily health, growing in strength and size daily ; and in perfect soundness and composure of mind ; but knowing that it is appointed for all delegated bodies once to die ; and considering that the life of every such body is very uncertain, do make, and ordain this our last Will and Testament, in manner and form following, viz :

“*Imprimis.*—We *will*, that this body die, be dissolved, and sink into union with the Body of Christ at large ; for there is but one body, and one spirit, even as we are called in one hope.

“*Item.*—We *will*, that our name of distinction, with its *Reverend* title, be forgotten, that there be but one Lord over God’s heritage, and his name one.

“*Item.*—We *will*, that our power of making laws for the government of the church, and executing them by delegated authority, forever cease ; that the people may have free course to the Bible, and adopt *the law of the spirit of life in Christ Jesus*.

“*Item.*—We *will*, that candidates for the Gospel ministry, henceforth study the Holy Scriptures with fervent prayer, and obtain license from God to preach the simple Gospel, *with the Holy Ghost sent down from Heaven*, without any mixture of philosophy, vain deceit, traditions of men, or the rudiments of the world. And let none take *this honor to himself, but he that is called of God, as was Aaron*.

“*Item.*—We *will*, that the Church of Christ resume her native right of internal government ; try her candidates for the ministry, as to their soundness in the faith, acquaintance with experimental religion, gravity and aptness to teach ; and admit no other proof of their authority but Christ speaking in them. We *will*, that the Church of Christ look up to the Lord of the harvest to send forth laborers into his harvest ; and that she resume her primitive right to try those *who say they are Apostles and are not*.

“*Item.*—We *will*, that each particular church, as a body, actuated by the same spirit, choose her own preacher, and support him by a free-will offering, without a written *call*

or *subscription*; admit members; remove officers; and never henceforth *delegate* her right of government to any man, or set of men, whatever.

“*Item.*—We *will*, that the people henceforth take the Bible as the only sure guide to Heaven; and as many as are offended by other books which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life having one book, than having many to be cast into hell.

“*Item.*—We *will*, that preachers and people cultivate a spirit of mutual forbearance; pray more, and dispute less; and, while they behold the signs of the times, look up, and confidently expect that redemption draweth nigh.

“*Item.*—We *will*, that our weak brethren who may have been wishing to make the Presbytery of Springfield their king, and not what is now become of it, betake themselves to the Rock of Ages, and follow Jesus for the future.

“*Item.*—We *will*, that the Synod of Kentucky examine every member who may be *suspected* of having departed from the Confession of Faith, and suspend every such suspected heretic immediately; in order that the oppressed may go free, and taste the sweets of Gospel Liberty.

“*Item.*—We *will*, that J—— ———, the author of two letters lately published in Lexington, be encouraged in his zeal to destroy *partyism*. We will, moreover, that our past conduct be examined into by all who may have correct information; but let foreigners beware of speaking evil of things which they know not of.

“*Item.*—Finally, we *will*, that our *sister bodies* read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late.

SPRINGFIELD PRESBYTERY, }  
June 28th, 1804. } L. S.

“*Witnesses.*—Robert Marshall, John Dunlavy, Richard McNemar, B. W. Stone, John Thompson, David Purviance.”\*

Following their humor one sentence further, the “witnesses” began their “Address” as follows:

“We, the above-named witnesses of the Last Will and Testament of the Springfield Presbytery, knowing that there will be many conjectures respecting the causes which have occasioned the dissolution of that body, think proper to testify, that from its first existence it was knit together in love, lived in peace and concord, and died a voluntary and happy death.”

A careless and superficial reader might see nothing in the above but a little pleasantry indulged in by the authors, but a little study of their language will discover the fact, that this document is a logical composition, setting forth the distinctive features of the Reformatory movement in which they were engaged; and, although they wrote in such a humorous manner, they were deeply sincere in their convictions. Their lightness of manner was adopted as a delicate way of expressing their profound contempt for all organizations based only upon human authority. The “Will” is followed by a statement of their “reasons for dissolving the Presbytery,” which is characterized by a dignity and terseness that will compare favorably with Alexander Campbell’s essay on “Ecclesiastical Councils,” above referred to. Still, speaking of themselves in the third person, plural, they say:

“With deep concern they viewed the divisions and party spirit among professing Christians, principally owing to the adoption of human creeds and forms of government.

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\*Mr. Purviance was not one of the number who separated from the Synod, but was admitted as a member of the New Presbytery after their organization.



While they were united under the name of a Presbytery, they endeavored to cultivate a spirit of love and unity with all Christians, but found it extremely difficult to suppress the idea that they, themselves, were a party separate from others. This difficulty increased in proportion to their success in the ministry. Jealousies were excited in the minds of other denominations, and a temptation was laid before those who were connected with the various parties, to view them in the same light. At their last meeting they undertook to prepare for the press a piece entitled, 'Observations on Church Government,' in which the world will see the beautiful simplicity of Christian church government, stripped of human inventions and lordly traditions. As they proceeded in the investigation of that subject, they soon found that there was neither precept nor example in the New Testament for such confederacies as modern Church Sessions, Presbyteries, Synods, General Assemblies, etc. Hence they concluded, that while they continued in the connection in which they then stood, they were off the foundation of the Apostles and Prophets, of which Christ himself is the chief corner stone. However just, therefore, their views of church government might have been, they would have gone out under the name and sanction of a self-constituted body. Therefore, from a principle of love to Christians of every name, the precious cause of Jesus, and dying sinners who are kept from the Lord by the existence of sects and parties in the church, they have cheerfully consented to retire from the din and fury of conflicting parties—sink out of the view of fleshly minds, and die the death. They believe their death will be great gain to the world."

The reader will now note that the early reformation, in both its branches, reached the same conclusion, although

acting wholly independent of each other, and almost without knowledge of each other. In Virginia and Ohio, the view expressed by Mr. Campbell prevailed, to the dissolution of the most liberal association ever known. All agreed with him that "an individual church or congregation of Christ's disciples is the only ecclesiastical body recognized in the New Testament." In Kentucky, all acquiesced in the "will" of the Springfield Presbytery that "the Church of Christ resume her native right of internal government." Both carried their views into execution by dissolving the only ecclesiasticisms they had, aside from the individual congregation.

Having thus come to the same conclusion, they soon demonstrated the practicability of their views in an unanswerable manner. Without any denominational organizations, without any general convention, and without more than the shadow of a conference in the informal meetings held at Georgetown and Lexington, the congregations of "the Disciples of Christ" and those of the "Christian Connection," came together in worship. There was not even the formality of a vote in the congregations on the question of union. Where there were two congregations in the same community, they simply appointed to meet at the same time and place, and thereafter worshipped together.

The remnant of the "Christian Connection" who refused to unite with the "Disciples," at a later period, consolidated themselves denominationally by a system of conferences.

No lamentation was ever made over the "decease" of the Springfield Presbytery. And, although it was asserted of the dissolution of the Mahoning Association, that "wise men saw the evil, and deplored the result at

the time and afterward," it is probable that these "wise men" were very few in numbers, and it is certain that their efforts "to revive the evangelic feature of the last association," in yearly meetings, were always "unavailing." For some years there was no denominational organization whatever. There was not even any organization which assumed to be representative of "our brotherhood" at large, or within any given district. "The principle of concert of action for evangelical purposes lay dormant for years."

But public opinion is not more steadfast in religious, than in other matters. It was not many years until thousands of new members had come into the churches who knew nothing of the Mahoning Association and Springfield Presbytery, or of the principle involved in their dissolution. These had none of the fears of an "iron bedstead," which characterized the older Disciples. They had never felt the power of an ecclesiastical despotism. Even many who had been dealt with for heresy, came to think that the people of the reformation were so liberal and so free that none among them would ever attempt a centralization of power for any evil purpose.

It was not very long after the dissolution of Mahoning Association that "Co-operation Meetings" began to be held. These meetings were held on different plans. Sometimes individuals of different churches united, organized with president, secretary and treasurer, raised means by contributions, and employed preachers to go into destitute places. This was called "Individual Co-operation." Sometimes the meeting was composed of messengers or delegates from several churches who met with one of the churches, in which case it was called, "Co-operation of Churches." The question whether the

delegates or messengers should meet with one of the churches, or organize separately as an independent body, was often discussed, but without any definite conclusions.

But whatever form the co-operation meeting assumed, there were always some who looked upon it with suspicion, and spoke of "ecclesiastical courts" and "golden calves," as if it had been an attempt to organize something like the conference system of the Methodist Episcopal Church.

At first these co-operation meetings were composed of counties or of the churches within one or two counties. Afterward they were enlarged to "District Meetings," including several counties, and often corresponding to the Congressional Districts. In 1835 a meeting for the entire State of Indiana was called and held at Indianapolis, in June. An annual meeting, known as the "State Meeting," was held thereafter at various places, but more frequently at Indianapolis. It was simply a mass-meeting of such brethren as chose to attend, until in 1852, when it was resolved, "that the State Meetings shall, in future, be composed of messengers sent by District Meetings, County Co-operation Meetings, or by individual Christian churches." At the same time a committee was appointed to prepare an address to the churches, to advise them of the changes and urge the appointment of delegates. The address shows how such a meeting was regarded by the Disciples throughout the State. The committee said:

"It has been supposed by the brethren in some parts of the State, that the 'State Meeting, being a mass-meeting, composed of a few congregations in and around Indianapolis, was acting without authority, and inde-

pendent of the churches generally, and hence they never attended, nor took any interest, in these meetings. In other localities, the State Meetings were regarded by many as dangerous in the extreme. It was feared, that the object of some leading spirits in the State Meeting, was to obtain dominion over the faithful of the brotherhood, for their own aggrandizement, and that we might expect to have a human creed gradually foisted upon us, through State-Meeting influence. In a word, that the State Meeting is a mighty engine of power, dangerous to the liberties of the congregations. And hence they have never attended, and all the interest they have ever taken in these meetings, is to oppose them, and watch over them for some evil thing, that they may take hold of to warn the churches of their danger. But these feelings and surmises are passing away, and a more charitable and liberal spirit now pervades the brotherhood. And the plan now proposed by the State Meeting, to make all its future meetings to consist of messengers from churches, county and district co-operations, will remove all these objections, and, if carried out, will bring these State Meetings directly under the control and influence of the churches. These messengers, when they meet, will claim no legislative power, will not attempt to interfere with the independence of the churches, or in any way to interfere with the internal affairs of any church. But they will simply meet as the messengers of the churches, bearing to the meeting such message as the churches may intrust them with, for the joy and comfort of the brotherhood, and to become better acquainted with each other, and in this way bind the churches more closely together in union and love, and take sweet counsel together, in reference to the interests of Christ's kingdom, and its advancement among men."

It was probably owing to this distrustful feeling, that the State Meeting of the same year resolved, "That these State Meetings have no power over the faith, Christian character, or the discipline, of the individual congregations."

These co-operative meetings were always organized as evangelizing associations, to aid weak and destitute churches, and preach the Gospel in new fields. But the "State Meeting," at the session above referred to, took action with respect to a "General Book Concern," a "Board of Education," and to the organization of Sunday-schools.

In 1845, the first action was taken which began to call attention to Cincinnati as a denominational headquarters. In January of that year, "after mature deliberation, the four churches of God in Cincinnati known commonly as Disciples of Christ, or Christians," organized "The American Christian Bible Society," with annual-membership, life-membership, and life-directorship. The object of this society was declared to be, "to aid in the distribution of the Sacred Scriptures, without note or comment, among all nations. It assumed, at the outset, to be a "parent society," to which others might become auxiliary, by "agreeing to place their surplus funds in the treasury of the parent society."

Although organized by only the four churches of God in Cincinnati, it was expected that the society would soon extend throughout the country and grow to very great proportions. A full complement of officers was therefore chosen at the organization. D. S. Burnet, of Cincinnati, was made president. The following nine persons were made vice-presidents: J. J. Moss, Cincinnati; B. G. Lawson, M. D., Cincinnati; John O'Kane, Indiana; H.

P. Gatchell, Iowa; Walter Scott, Pittsburg; John T. Johnson, Kentucky; A. Campbell, Bethany College; Ephraim Smith, Georgia; and E. D. Parmly, M. D., New York City. James Challen, was corresponding secretary; George R. Hand, recording secretary; and Thurston Crane, treasurer; all of Cincinnati.

The first annual report of this society stated that one thousand and forty-six dollars had been contributed, of which about one-third was paid out for Bibles and Testaments, one-third paid to traveling agents, and the remainder paid for printing and stationery, or remaining in the treasury.

Soon after the formation of the Bible Society, a "Sunday-school and Tract Society" was organized in Cincinnati. The general plan of organization was the same as that of the Bible Society, and the leading members were, for the most part, the same persons. In the autumn of 1851, the name was changed to "The American Christian Publication Society." From this time its managers contemplated making it more prominent by enlarging the sphere of its operations as much as indicated by the change in its name. The next year, an effort was made to form a joint-stock-company "Book Concern," under the auspices of the Publication Society, the history of which may be briefly stated as follows;

The second annual meeting of the Sixth Indiana District, held in Little Flatrock, Rush County, in August, 1852, "heartily approved" of a "plan to establish a Book Concern in the city of Cincinnati, to aid in the endowment of Bethany College, and for other purposes." The plan was to start with \$40,000, in shares of \$100 each. The net profits were to be divided as follows: One-fourth to Bethany College, one-fourth to the Mis-

sionary and Bible societies, and one-half added to the capital stock. The plan was approved by the State Meeting in Indianapolis, October 6th, and by the "Anniversary Meeting" in Cincinnati, later in the same month; except that the Cincinnati meeting changed the manner of dividing the net profits. The effort to carry the plan into execution resulted in a loss of several thousand dollars to the parties who took stock. Attention then turned again to the Publication Society, which was so arranged as to involve but little risk of financial loss. The *Christian Age* and *Sunday-School Journal* were purchased by this society and controlled by it for about two years. The periodicals were then turned over to individual management, and the society, during the remainder of its existence, published no periodical literature, and was only a small book-store.

The formation of a Missionary Society was contemplated at the time of the organization of the Bible Society, but no steps were taken towards its organization. The Bible Society, however, seems to have assumed something of the prerogative of a missionary society meanwhile. In October, 1850, Mr. Burnet, then president of the Bible Society, said: "When we were surveying the field of labor in committee of the Bible Society Board, there was some talk of a mission to California. Then we had no missionary society, but we sent one hundred dollars' worth of Bibles and Testaments to the land of gold. Now, we might contemplate the possibility of sending a preacher to California."

The Bible and Tract societies met at the same time and place, and were for some years referred to as "The Anniversaries." In 1849, a large concourse of people, including many prominent preachers, assembled in Cincinnati,



to attend the "Anniversaries." Great enthusiasm prevailed, and by the unanimous approval of all present, "The American Christian Missionary Society" was organized.

Benjamin Franklin was present, and afterward wrote a long editorial account of the meetings for the *Western Reformer*, in which he said :

"There seemed to be but little difference of opinion among the brethren respecting the business the Convention had a right to act upon. All admitted that the question touching the Bible Society was one that demanded attention. Accordingly, that question was called up and investigated at length, with great kindness, some few being rather favorable to some kind of a connection with the American and Foreign Bible Society. The meeting finally almost, if not quite unanimously, resolved to sustain the American Christian Bible Society, and several thousand dollars were contributed to its support. Our brethren abroad need not any longer, then, consider it a question whether we have a Bible Society through which our great body can act, in sending the word of life to the destitute. Such an institution we now have, on as good a plan as any in the world, and all it will need is the blessing of Heaven and the hearty assistance of the brotherhood. We hope in God the brethren will remember this institution and make it, as it was designed to be, a blessing to our race.

"The Christian Tract Society also received the hearty approbation of the Convention, and, we trust, will receive the hearty co-operation of the brotherhood generally in time to come. It has the evidence, already, of having done much good, compared with the amount of means expended in that way. This is one of the best methods

of diffusing knowledge among prejudiced persons ever tried, and thousands may be enlightened in that way.

“A Home Missionary Society was constituted, the object of which was to send the Gospel to destitute places in our own country. Large amounts were contributed to this benevolent object, and we are assured that many in almost every direction will rejoice that an arrangement of this kind has been made, for all who desire to do so, to co-operate in sending the glorious Gospel of the blessed God in every direction. None need now complain that they are so few in number that they cannot do anything, for every dollar contributed to this institution will do something in spreading the knowledge of God in the earth.

“The Sunday-school Library received a share of attention from the Convention, and we believe something of importance will be done in that matter, though we cannot say much of the particulars.

“We trust nothing transpired that will not meet the approbation of the brethren generally, and that scarcely a person went away dissatisfied. At least, we hope such was the case. Of one thing we feel certain, viz: if what was done should not please any one, it will not be because an effort was not made, by all who took an active part in the Convention, to do what was right, and render satisfaction to all.”

A Board of Managers, with almost plenary powers, was constituted. This board, very soon after the meeting which gave it existence, came to an understanding with a missionary organization which had been constituted in the State of Virginia, and by their united action, arranged to send James T. Barclay, M. D., and family, as missionaries to Jerusalem. When the Missionary Society reached

its first anniversary, Mr. Barclay\* and family were well on their way to Jerusalem.

This event created a profound sensation. The feelings of the Disciples throughout the country were well expressed by Mr. Mathes, in the *Christian Record*, as follows :

“Yes, brethern, we have really engaged a Missionary for Jerusalem and the Holy Land! And our beloved brother, James T. Barclay, of Virginia, has been chosen the first Missionary. What a thrilling idea! The Word sounded out from Jerusalem, and the Holy Land was the scene of our Lord’s labors and sufferings, while on earth, and of course the theatre of his mighty works. Here, too, the Apostles preached, labored, and suffered in the cause of Christ. But long since, the true light of the pure Gospel has ceased to shine upon the inhabitants of Jerusalem and the Holy Land. How noble the enterprise, then, to give them back the pure word of life, as it once went out from Jerusalem. How exciting it will be to the

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\*The title of “Dr.” was usually prefixed to Mr. Barclay’s name, as it has been also to numerous other prominent Disciples from time to time, in our religious literature. The usage is calculated to mislead many persons, and ought to be abandoned or modified. There is reason to suspect that the ambiguity of this title is a secret reason with many persons for its persistent application to the “M. D.’s” who have become prominent as preachers. The Disciples have no ecclesiastical titles, although some of them indulge in the use of the absurd prefix of “Elder,” a traditionary usage which has come to us from the Baptists. In religious literature, “Dr.” is understood to mean “D. D.” Mr. Barclay was an “M. D.” before he became widely known as a preacher. We have changed the form of the title in the text, so as to represent the fact in the case.

We may not find a more suitable connection in which to call attention to the fact that Mr. Franklin, for some years before his death, discarded the title of “Elder,” as generally inappropriate, and always unmeaning and unscriptural. His course in this respect was generally approved of by the leading Disciples, although there were many who could not so far free themselves from the power of custom as to discontinue the use of this unauthorized title.

Missionary, to stand where Peter and the rest of the Apostles stood, and proclaim the same Gospel which they preached at Pentecost."

For several years all letters from Mr. Barclay, and all items of news from "the Jerusalem mission," were eagerly read by the people. The hopeful feeling, amounting to enthusiasm, and the general state of these several societies at the time of the convention in 1851, are well set forth in the following editorial notice in the *Proclamation and Reformer*, from the pen of D. S. Burnet:

*"To the brethren scattered abroad, greeting:—*The time draws near for us to meet in convention in Cincinnati, to advance the interests of our common faith, by the appointment of officers and other measures necessary to the effective operation of our Bible, Missionary, and Tract Societies, for another year. In the behalf of the Bible Society, and by the appointment of the last and a very full meeting of the Board, we call your attention to this subject. The meeting takes place at Christian Chapel, at 7 p. m., October 20th; the Bible Meeting commences at 10½ a. m., Tuesday the 21st; and the Missionary Meeting at the same hour next morning.

"The Bible Society is employing colporteurs in various parts of the United States, to visit the destitute, for the purpose of distributing the sacred Scriptures, and our English and German Tracts. These colporteurs are interspersing their labors with instructions and prayers, as occasion may offer, and efforts to gather children into Sunday-schools, as well as to induce persons of all ages to attend the ministry of the word.

"The Missionary Society has established a mission family of six persons in the 'Holy City' of Jerusalem. One of that family, with several other persons, is a new convert

from the ranks of the nations whose salvation we seek in that quarter, and as a first-fruits of Brother Barclay's labors, is a most valuable accession to the little band laboring there, and an omen of a measure of success which we had scarcely hoped for previously. Domestic missions, including some destitute cities, have been commenced with encouraging success.

"The operations of the Tract Society, though useful in furnishing Sunday-schools and in Tract distribution, have been unhappily limited by a deficient treasury."

As in the "Book Concern," above referred to, so in the organization of the Missionary Society, Indiana led off by organizing the "State Meeting" into the "Indiana Christian Home Missionary Society," and arranging for District and County auxiliary societies. This action was taken only two weeks before the General Missionary Society at Cincinnati was constituted, and probably in anticipation of the latter event, as a very large number of leading men were concerned in both.

Several other similar State organizations were, in due course of time, brought into existence and made to conform to the general plan.

These three societies continued to hold their anniversary meetings on three successive days in October, until the year 1856, when the Bible and Publication Societies were dissolved, and their interests merged into the American Christian Missionary Society, to which the attention of all was thereafter turned, as an organization amply sufficient for all denominational purposes.

The organization of the American Christian Missionary Society, with auxiliary State societies and sub-auxiliary district and county societies, was a complete system of "organization," to which many had looked forward, and for which they had labored many years.

Public opinion, which, upon the death of the Springfield Presbytery and the dissolution of the Mahoning Association, had swung clear of every form and vestige of ecclesiastical organization, except the local congregation, was now ready to be led into denominational consolidation, and took no alarm when the "Hymn-Book Committee" referred to "the Christian Brotherhood at large, as represented in the American Christian Missionary Society."

But this proceeding was by no means universally approved at the time, and much less so ten years afterward. The formation of such a system of societies, and some of the acts of the General Missionary Society, provoked a very extended discussion, which wearied the patience of the people. Of this discussion we shall give a brief account hereafter. The different views of the subject are somewhat difficult to classify. But, with many shades of opinion, the main question running through the entire discussion, was, whether Disciples had a right to organize any permanent society except the local congregation. One side claimed the liberty to organize in any form which promised the best results—that it was purely a question of expediency. The other side, urging the absence of any Scriptural precept or example, denied that the Disciples were at liberty to organize any such society. They generally admitted that churches might co-operate in any lawful work through messengers or delegates appointed to execute the wishes of the church in that particular work.

The mind of Benjamin Franklin, as he himself very readily and publicly admitted, underwent a very decided change on this subject during the last fifteen years of his life. He was led, as he declared, to a re-consideration of the question involved, chiefly by the assumption of powers by the Missionary Society, which did not belong to it as

such a society. Had the American Christian Missionary Society never taken any action but such as pertained directly and unquestionably to raising means to send preachers and Bibles into destitute places at home and abroad, it probably would have continued long in the successful career which marked the first ten years of its existence.

But we must pause here to give some account of other matters on which the Disciples disagreed among themselves.

## CHAPTER XIII.

### II. THE RELATIONS OF THE MINISTRY TO THE CHURCH.

There is, perhaps, no subject on which the views of the Disciples are less clearly defined than on that of the relations of the ministry to the church. A very large number of them do not incline to acknowledge the ministers as a separate and distinct class. There has been, from the beginning of the Reformation, a strong tendency to what is, in theological phraseology, styled, "lay preaching." Probably a majority of those known as preachers may be called "lay preachers," because they have never been "set apart to the work of the ministry" by the ceremony called "ordination." In the churches, generally, a man who is known as a successful preacher, is accepted without ever asking whether he is an "ordained minister." The ordained ministers themselves partake of the general feeling of indifference in regard to this matter by freely co-operating in the work with ministers who not only have never been ordained, but openly question the authority for any such ceremony, excepting, as some do, the case of overseers and deacons. Men who can command a hearing, go to preaching when they choose to do so, preach as long as inclination or their sense of duty impels them, and cease without scruple when not sufficiently encouraged in the work of the ministry.

The Bethany Reformers, at an early date, were very clear in their views as to the officials to be recognized, and very definite in the terms used for that purpose. All understood and used freely the terms, "overseers," "deacons" and "evangelists."



“Overseer,” the literal translation of *episcopos*, was preferred, because the word “bishop” had been so generally mis-applied in the Papal and Episcopal Churches. “Elder” became quite current with the people, but was objected to by critics because it simply signifies an “older person,” and many members who were older persons, or seniors, were not called to the “office of a bishop.” The office or work of the overseer was held to be the ruling and teaching of the congregation. He “must be apt to teach,” and must “rule well his own house;” for, “if a man know not how to rule his own house, how shall he take care of the church of God?”

The “deacons” were to take charge of all the temporal affairs of the church. All financial matters, providing places for meeting, fuel, lights, the bread and wine for the communion, the care of the poor, etc., were matters coming under their supervision. And, as looking after these things made public men of them, it was held that they ought to, and would naturally, “purchase to themselves a good degree and great boldness in the faith.”

The word “evangelist” was taken in its literal import, the “bearer of good tidings.” It was his business to preach the Gospel to sinners. This might be done in a community where there was a congregation of Disciples, or elsewhere. As to the authority which sent him and the authority committed to him, there does not appear to have been a definite understanding after the dissolution of Mahoning Association. Theoretically, any congregation of Disciples might call an evangelist to the work, and send him wherever they thought there was an open field. Practically, every man who felt a desire to preach the Gospel, went forth with the tacit approval of the congre-

gation of which he was a member, and worked where he pleased. He preached the Gospel, baptized penitent believers, constituted churches, and took the temporary oversight of churches destitute of officers.

The Kentucky Reformers do not appear to have left any record upon this subject. When Barton W. Stone and his co-laborers dissolved the Springfield Presbytery, they threw away the ecclesiastical system of the Presbyterians, without adopting anything in its place. The "Last Will and Testament of the Springfield Presbytery," recognizes the "particular church," and "her preacher," but makes no allusion to any other church officer. The "Witnesses" held themselves "ready to help churches ordain elders or ministers."

When the union of these two classes of reformers took place, the people of the "Christian Connection" generally accepted the views of the Bethany Reformers, above given, except that there was among them a prejudice against promising any regular salary to an evangelist.

We have already characterized the Reformation in Eastern Indiana as somewhat different and distinct from those originating at Bethany and Caneridge. A very large infusion of the Caneridge element brought with it a zeal which was not always according to knowledge. The immense proselyting energy brought in hundreds who were not afterward carefully taught. There were many churches with no overseers who could teach the members, and the evangelists pushed on the work of converting sinners. Churches were left in a languishing condition until such time as the evangelist could return and renew them by a "revival meeting." The signification attached to the term "evangelist" by the earlier Disciples was soon lost, and the more general and indefinite terms "preacher" and

“minister” came into use. Gradually the churches came to lean upon the evangelists, or “preachers,” and the oversight was committed to them. “Elders” were generally chosen; but, wanting confidence in themselves, they waited for the coming of the preacher on his monthly visit, who was expected to lead the way in all matters pertaining to the oversight of the churches.

Men sustaining this relation to the churches were, by all the religious parties round them, and also by the world, called “pastors.” In course of time the Disciples began to use this term, and especially in towns or cities where preachers were employed all their time. As soon as the term “pastor” had been used enough to attract attention, it was called in question. Thus came about the discussion in regard to an office called “the Pastorate.”

The discussion of this subject, however, has not, of itself, awakened any bitterness. In many instances a preacher has virtually superseded the “eldership,” and carried everything as he pleased in the affairs of the church. So long as there was no other disturbing element, peace has prevailed. In other instances the preacher has introduced new policies, to which a portion of the church objected as “innovation.” In such a case, his assuming to be “the pastor,” was given in as evidence that he was a “progressionist.”

By many leading men the public minister is constantly referred to as “the pastor.” Some justify it as strictly correct when the preacher is an overseer or “elder” in the church. It is generally agreed that those having the oversight of a congregation of Christians may be figuratively called the “pastors” or “shepherds,” as the congregation is sometimes figuratively called “the flock.” And we do not find that any one has ever directly plead for the office

of "pastorate" as separate and distinct from the bishopric. The discussion has not, therefore, been carried on within clearly defined limits, and may be regarded more as a question of the use of terms than as a difference as to fact or truth. The prevailing custom of the country has led to the introduction and use of the terms "pastor" and "pastorate." By one party the terms are defended on the ground that their use does no violence, while, by the other party, it is urged that the language and usage are unscriptural and of necessity must do violence. On the whole, the difference has been regarded as a difference of opinion, and has not, so far as we know, ever disturbed the fellowship of a congregation.

Mr. Franklin's views on this subject were clear and well-defined, and have been given already to the reader. We need not, therefore, detain him any further here.

### III. EXPEDIENCY IN THE WORSHIP.

"All things are lawful, but all things are not expedient," says an apostle. How many things are included in the "all things" of this passage, has been a question of disagreement among the Disciples for above twenty years past. The extension of the principles of the Reformation built up large churches and included a full measure of wealth and social position. The increase of wealth among a people has always very greatly changed their manners and habits. The people who lived in log houses, with no carpets on their floors, dressed in home-made jeans, "linsey-woolsey" and "tow-linen," and rode through the mud to meeting, two on one horse, or walked, had meeting-houses corresponding to their own houses, if so fortunate as to have any at all. Sometimes the houses were of logs, with no floor but the ground. Seats were made of planks

laid upon logs or blocks, or puncheons made stool-fashion, with holes bored in them in which pegs were inserted. The pulpit consisted of two posts with a board upon their tops. The lights were tallow-candles, and often not more than two or three of them burning at once.\*

But the energies of the people developed their lands into most bountiful productiveness, towns grew up everywhere, conveniences were multiplied, and a more luxurious mode of living was introduced. Log houses gave way to neat frame and brick cottages. Floors were carpeted and parlors furnished. Horses and saddles, buggies and carriages, were possessed by most families. Schools, lectures, concerts, and the circulation of books, increased and developed new tastes in the people.

In the course of these changes,—which undoubtedly, to some undefined extent, may be called progress,—the people began to make improvements in their meeting-houses. “Our church edifices ought to be as neat and inviting as our own homes,” was the unanswerable argument for the improvement of church architecture and furniture.

The changes in the tastes and manners of the people did not stop at the building and furnishing of the meeting-houses. In the days of log-cabins and clapboard-roofs and puncheon-floors, any earnest and fervid preacher, who was a godly man, was listened to with patient interest,

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\* The period when such a state of things prevailed is not as remote as many of our readers may suppose. The writer has been preaching not quite twenty-five years, but he has quite often spoken in such places, except that he does not recall a floorless house. Until since the introduction of coal-oil lamps, (about twenty years ago), it was no uncommon experience to preach where there were two candles burning in a dismal way, only sufficient “to make the darkness visible,” and perhaps significant of the deficiency of spiritual light radiated from the youngster who stood by the candles and shot his sentences over their flickering tops into the darkness beyond. In those days the time for night meetings was announced as “early candle-lighting.”

regardless of ungrammatical language and uncouth gestures. But the refinements of social life, and the culture coming from schools, lectures, concerts and general reading, made awkward pulpit manners intolerable. The people began to demand a cultivated ministry, and to despise the unstudied efforts of their "elders." This was no inconsiderable influence in the change from "overseers and evangelists," to "pastors," elsewhere described.

During this period of transformation, there was a complete revolution in another respect, which laid the foundation for a disagreement among the Disciples that is probably the most irreconcilable of any that has yet arisen. The improvement in the general intelligence, of course, awakened a more general interest in music. One of the first things that attracted attention, when good music was brought within the knowledge and reach of the people, was the great defect of the singing in the churches. An effort at improvement, heretofore described, was made and sanctioned by everybody. But soon the invention of the cabinet organ, a cheap, yet almost perfect musical instrument, and its introduction into almost every family in the land, resulted in the rearing of a generation who are unaccustomed to sing without an instrumental accompaniment. These young people soon began to clamor for the privilege of taking their instruments with them into the Sunday-school and the church.

These changes raised in the churches three questions about "Expediency and Progress:"

1st. All agreed that a certain degree of improvement in the building and furnishing of meeting-houses was right or "expedient." But the question was, how far may churches go in this matter without becoming extrava-

gant? How shall we distinguish that which is done for comfort, convenience, and in good taste, from that which is done to cater to "the pride of life?" No one has ever been able to fix any standard upon this subject. "Comfort," "convenience," and "good taste," are relative and shifting terms, like "orthodox" and "evangelical." The editor of the *American Christian Review* cried out at the extravagance of the Central Christian Church in Cincinnati, which cost one hundred and fifty thousand dollars, so as to bring down upon it the condemnation of thousands of people. He was worshipping at the time, when at home, in a neat little brick house, costing, with its furniture and appointments, about eight thousand dollars, and feeling quite at home in it. But a preaching brother, coming in one night from the country, looked at the carpeted floor, the carvings at the ends of the benches, the upholstering of the pulpit, all illuminated with a splendid gas-light, and then, with a doubtful shake of the head, remarked: "This is too fine for me. I don't feel at home here."

Although it is impossible to fix upon any limit to expenditures made in the name of necessary improvements, yet it is generally conceded that there is such a limit. It is not easy to define the point at which firmness changes to stubbornness. But the two are usually very clearly distinguished. As long as a man, under temptation, adheres to what the people believe to be right, he is called firm; but when they think he is in the wrong, he is called stubborn. In like manner the standard of comparison by which a man distinguishes what is really necessary from that which is for mere show, is very likely to be his own notion. And the notions of people are usually formed by their surroundings. Those who have always been

accustomed to a meeting-house built at the least possible expense, are apt to take alarm at the slightest possible display in architectural finish or church furnishing. A carpet, cushioned chairs or sofas in the pulpit, a baptistery, and many other such things, have often been accepted as decided evidences of a worldly mind or of ungodliness.

It is beyond question that many people who profess to follow the meek and lowly Jesus of Nazareth who became the "man of sorrows and acquainted with grief," who was accused of being "the friend of publicans and sinners," and who could be approached with confidence by the lowliest people in Judah, build and furnish their meeting houses in such a way that they will be forbidden ground to poor people.

Benjamin Franklin was a man of the people, and anything in the manners or habits of the people comprising the membership of the churches that savored of exclusiveness, met his unhesitating and unqualified condemnation. His tongue and his pen were fluent and untiring in the effort to restrain any tendency to mere display of finery. He took no especial interest in fine church edifices and their furniture, yet made no war upon them, unless he saw them coupled with a worldly pride which courted the rich and frowned upon the poor. He was indifferent to mere formalities in social life, and in religion regarded them as certain evidence of a worldly mind and a time-serving spirit.

2d. How far is it right to consider the public sentiment and feeling as to pulpit decorum? Shall the ministry be just what public opinion demands it to be? Stated in this form, there are none to affirm. Yet, there are those among the Disciples who are offended seriously if the manners of their ministers are not "up to the spirit of the



times." Denominationalism has established certain usages indicative (or at least in the public mind supposed to be indicative) of a fraternal feeling between the members of different churches. These usages demand that denominational feelings and convictions be laid aside in social life and often in public worship. The minister must preach a broad, catholic Christianity that will be offensive to nobody—that will know no denominational boundaries. Interchange of pulpits, communions of sects, ministerial convocations, etc., are involved in this discussion.

Here, again, the difference is not clearly defined. It will not do to say that any were opposed to culture and refinement in ministers—that, other things being equal, they preferred a minister of awkward gestures and ungrammatical sentences; nor, can it be said on the other hand, that others are ready to sacrifice the truth for the sake of literary culture. Yet, such accusations and counter-accusations were often brought by the contending parties; and sometimes, in the heat of excited criticisms, parties implied such views. The discussion of this subject was, for the most part, in the form of criticisms upon the "clerical manners" of some ministers, and their defence by the personal friends of those ministers. It did not become the occasion of any general strife among the Disciples, but often affected them badly. An earnest and intelligent preacher, of good literary acquirements, and who was not too "careful of his cloth," was acceptable everywhere. But many who, while intelligent in the Bible, were deficient in literary culture, were refused audience in towns and cities, and, feeling themselves slighted, took up the discussion as a matter of personal grievance. There were yet others of this latter class, who, with a keenness of discernment which served them

well in the absence of literary culture, avoided places where their imperfections would be noticed and lead to adverse criticism. Such a state of the case exists in all churches, and doubtless will continue until the end of the world.

3d. Is it expedient, or right, to form singing-choirs and use instruments of music in the worship? On this question the views of parties are clearly defined. Unhappily for the cause of truth, the work of the historian is far easier than that of religious teachers and guides. It is quite an easy task for us to state the views held by different parties in this controversy, but it seems next to impossible for those who have the oversight of churches to prevent a contest which is sure to involve a great deal of strife and ill-feeling.

A choir of singers who would sit in the midst of the congregation and generally sing such familiar hymns and tunes that all the congregation who choose to do so could sing with them, was seldom, if ever, considered objectionable. But whenever a choir grew exclusive, by appropriating a corner or a gallery to themselves, and by the constant use of new and difficult music, thus destroying congregational singing, it at once became the source of strife. And, in such a case, the singers were quite likely to be more engaged with the quality of their music than with the spirit of worship. A very general neglect of the singing by older persons, leaving it exclusively to the caprice of the young, has had much to do in opening the way for the strife that has so seriously disturbed the peace of so many of the churches.

On the question of instrumental music in the worship, there was a division as to whether it was a question of expediency. Many held that the use of a musical instrument

was an intolerable addition to the worship. God has given the items or parts of the worship in a perfect revelation, and did not enumerate instrumental music as one of them. Its introduction, therefore, was an attempt to improve upon what God has made perfect. It was insisted that God would not accept this as worship at all, because he did not command it to be done. Those who held this view made it a matter of conscience, and refused to worship where an organ or other musical instrument was used. Some moved their membership on account of it, and some staid at home and worshiped nowhere rather than worship where a musical instrument was used. In a few instances men made churches of their own families and kept the ordinances in their own houses.

Those who discussed it as a question of expediency were by no means agreed among themselves. Some who saw no sin in instrumental music, if used in a proper manner, held that it was a thing so liable to be abused as to be a dangerous expedient. It might not necessarily be a corruption of the worship such as to render it unacceptable to God. Yet it was so liable to become a cause of strife, to choke off congregational singing, and to introduce irreligious persons among the worshipers, that it was not wise to employ any instruments of music. The furore which spread all over the country soon silenced all such objections as these, and musical instruments were very rapidly introduced into the churches.

Anything regarded as a mere expedient can be submitted to in the hope that observation and experience will, in course of time, correct the evil there is in it. So those who objected to instrumental music on the ground that it was of no real advantage to singers, and liable to be used in such a way as to do mischief, retained their places in

the church after the organ was introduced and made but little opposition to it. But those who looked upon it as an added item in the worship could no more endure its presence than they could agree to the sprinkling of infants for baptism. Such persons immediately left the church when an organ was introduced, going to meeting where there was none, or staying at home if no such place was within their reach.

Mr. Franklin took this decided stand against the use of musical instruments in the worship, and refused to preach or to worship where there was one unless it could be silenced during his stay. On one occasion he found a congregation led in singing by a flute. He endured it for two or three evenings, but finally, on announcing a future meeting, urged the presence of more singers, and added: "Hereafter we will dispense with the whistle."

Mr. Franklin's youngest son had quite a talent for music, and while a mere youth became an accomplished performer on the piano and organ. He was at the time thinking of making music his profession, and upon the inquiry how he might get at the work so as to make it profitable. Some one suggested that a good plan would be to go along with his father and sell musical instruments. He was sufficiently interested to repeat the suggestion to his father. Mr. Franklin listened patiently till all the points of the case were before him, and then said, "And shan't we take a *monkey* along, too?"

The shape in which these matters came before the public was such that the advocates of the changes involved in them, regarded them as an advance required by the spirit of the times. Progress in science, art, literature and commerce demanded progress in religion. These were matters left to the discretion of the Disciples, and

when they found that public opinion or the usages of society required changes in these respects, they were at liberty to make them. And it was further claimed that a church which should refuse to heed these demands could not succeed with the people. The old-fashioned and cheap meeting houses, with their uncarpeted floors and uncushioned benches, did well enough for the pioneers who lived in log houses. The uncultivated preacher did well enough for people who had no schools and no books but the Bible. The old style of singing, in which males and females all joined with imperfect melody in singing the leading part in a piece of music, did well enough for people who had no musical education. But the people of our day are well-to-do people, who have all the conveniences and the manners of refined society, and cannot enjoy a meeting in a house which does not comport with their style of living at home. Our people are an educated people, and he who would edify them in public discourse must be a man of liberal education and refined manners. Our people are skilled in music, and they cannot join with true devotion in a song which violates all the rules of musical harmony. They require a band of cultivated singers, whose voices are to be supported by good instruments under the hands of skillful players.\*

Changing our customs as the times change, and keeping

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\* The cabinet organ for "the little churches round the corner," and the deep toned pipe organ for the church of the grand people on the leading avenue, have been the fashion for some years. But as we write the fashion is changing. The choir in one of the fine churches in New York sits in the midst of the congregation, and the music is led by a cornet, which leads the soprano. The elite in many of the towns and cities are weary of the organ tones, which, on the whole, are getting too common, and are anxious for a change. Many churches have already followed the metropolitan example. The cornet-player is "the coming man," who is to supersede the Misses heretofore known as "organists."

up with the manners of the age, was called "progress" by those who made a point of it.

On the other hand, it was urged that we are not to be formed by the times in which we live, as that would be "conforming to the world." But we are to be above the times and are to use our influence in elevating mankind. It was held that "progression" is a misnomer—that these changes are a "retrogression." We should ever, in all these matters, keep in view the question of right. What is right? What is according to the will of God? These are the questions for Christians. They should never concern themselves about the manners of the age. It was insisted that we should be more godly and of more real service to mankind, to follow exclusively the dictates of reason enlightened by the word of God, wholly regardless of "the demands of the age." We cannot yield to the usages of society at all without contamination. The "demands of the age" are usually wrong, and rather to be resisted than consulted as a guide.

As usual in such cases, the discussion went on all the more furious, if possible, from the fact that the points of difference were not always clearly defined, Epithet and invective often superseded argument. The charge of "old fogyism" was met by the counter charge of surrendering to the "lust of the flesh, the lust of the eye, and the pride of life." The periodical literature was filled to overflowing with controversial articles on these subjects, until readers sickened of the discussion and demanded a cessation of hostilities. Editors were compelled to close their columns against it.

## CHAPTER XIV.

IN January, 1856, Benjamin Franklin issued the first number of a double-columned, thirty-two paged monthly, entitled, *The American Christian Review*. We are not advised as to the circumstance which suggested this name for the new periodical. A monthly was issued from Franklin College, Tennessee, for several years under the management of Talbert Fanning, and called *The Christian Review*. This was, during its existence, one of Mr. Franklin's favorite exchanges. Whatever may have suggested the title, the periodical at the outset took a character corresponding to its name. For twenty-two years it continued to be a *review* of Christianity in America, and especially of the current status of the Reformation.

The repeated changes from the time that Mr. Franklin bought out Alexander Hall's *Gospel Proclamation*, were calculated to impress his friends with the idea that he was somewhat fickle in his business plans and purposes. The circumstances already related will suggest to the reader that these changes were matters beyond the editor's control. He succeeded uniformly, and pursued an undeviating course when his periodicals were wholly under his own control. An intimation of the surroundings, during the half dozen years in which so many changes occurred, is found in the "Introductory Address" to the first volume of the *Review*. He says:

"In looking over our history for the last six years, the reader may conclude we are addicted to *change*, and that our operations are not as reliable as could be wished. At

least an apparent ground has been given for such a conclusion, in the several different arrangements we have passed through. But such is not the fact; and these changes have been caused by means beyond our control, and that cannot be fully explained nor understood till all the works of the children of men shall be fully spread out in the last judgment.

“This work is fully under our own control, and if it does not proceed with regularity, firmness and stability, the responsibility is *ours*. We are laboring under no disaffection from any of our former arrangements, have no ill or unkind feeling toward any with whom we have been associated, nor any in the whole kingdom of God; nor would we, for any consideration, lay a stumbling-block in any man’s way.”

Proceeding, as was his wont, to give an outline of his plan and purpose for the future, he said:

“We trust we are now in a safe, reliable and permanent business, and that our way will be clear for an extended system of operations, and by the Divine blessing, we hope to achieve great good. We have passed through some transmutations, and much of the perplexities incident to an imperfect state, but we have found the cause of Christ the same, and our attachment to it only becomes more ardent as we grow older and see more of the world, and realize more of the necessity of such a gracious system for the children of men.

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“In entering the editorial field again, we wish the friendship, the fellowship and the co-operation of all those great and good brethren of the same calling. We enter the list, not as a competitor or rival of any of them, but a co-



operator with them in the same great work, and we wish them all possible success. There is not the least danger of our circulating too many publications, any more than of our sending out too many preachers: the more preachers and papers the better, if they are the *right kind*. Our magazine, then, enters the list as the advocate of the Bible, of Christianity, of righteousness, peace and good will among men."

The *Review* was hailed with a welcome that at once demonstrated how fast a hold the editor had taken on the hearts of thousands of people. Butler K. Smith, who wielded "the pen of a ready writer," and who had often sent communications to the *Reformer*, on receipt of the first number of the new periodical, wrote to the editor: "I wish to give you a formal congratulation upon your resumption of the tripod, as editor of a monthly magazine of such respectable appearance as the specimen before me, and all under your own control. May your most sanguine hopes be more than realized, and may your *Review* attain a popularity only equalled by its usefulness. \*

\* You have certainly assumed the right ground in your introductory address — that of good will to all and rival to none. And if you do not succeed in getting a favorable notice and cordial welcome by the corps editorial of our brotherhood, it will be an exhibition of illiberality on their part, that will eventually find its own end in the great heart of the brotherhood."

At the time of starting the *Review*, the leaven which has so thoroughly leavened the whole lump of the Reformation, was at work, and its presence was most distinctly recognized by the editor. But he was not the only one who saw tribulation and disaster around him and before him. The periodical literature of that day was filled in

part with articles entitled, "The Decline of Churches," "Causes of our Failure," "Signs of the Times," "Cure for our Downward Tendency," etc.

Mr. Franklin had, for some months preceding August, 1855, been dividing his time as a preacher between the church on Clinton street in Cincinnati, and that of Covington, Ky. These churches had been exceedingly kind to him and his family in a dreadful affliction which fell upon them in the spring of that year. His second son, James, then grown to manhood, was following the calling of a brick-mason and plasterer. In April he fell sick; and the physician at first said he had billious fever. The entire family, fearing no danger, passed and repassed to his room, and waited upon him as occasion required. The eldest son, then married and residing in Western Indiana, chanced to be on a visit, and spent two nights and a day with his brother. On the next morning the physician declared his suspicion that it was a case of *small-pox*. A short time made it manifest that he was correct. It proved to be as severe an attack of that dreadful disease as any one can have and survive. Having no thought of danger, the entire family had been exposed to it. Fortunately for them, the parents and all the other children, save the youngest, had been successfully vaccinated. None of these were seriously sick—all escaping with a slight varioloid. The babe, already prostrated by the cholera infantum, took the small-pox and died. The family were cut off from society, and Mr. Franklin from his preaching, for six weeks. Joseph returned to his home in Indiana, and, falling sick at the anticipated time, gave notice to the people of the village of the danger, and, although he was sick but forty-eight hours, the alarm of the villagers was so great that he was compelled

to keep his room near two weeks. James recovered after many weeks of dreadful suffering, and has since been a vigorous and healthy man.

On the first of August, Mr. Franklin, having read many of the articles on the state of the cause, above referred to, determined to ask leave of absence from his preaching-places, that he might "look out through the country and see the shape of things." The request was granted, and he traveled nearly three months, returning home in good time to make the necessary preparations for starting the *American Christian Review*. The parting with the Covington church was as tender and affecting as if it had been final. In his account of the matter in the *Review*, Mr. Franklin said :

"By the request of one of the elders, the brethren sang a parting hymn, during which the members, with much Christian affection, extended to us the parting hand, expressive of their kind regard for us and anxiety for our success in turning men to God. We owe our brethren in Covington, and many other brethren, a large debt of gratitude, not only for their usual kindness and liberality, but for their free-will offering in our behalf, during forty days while our family was kept in awe and affliction with that loathsome disease called *small-pox*. In the place of stopping our support when we could no longer fill our place, as has been the case in some instances when preaching brethren have failed through affliction to fill engagements, these brethren contributed our regular support, and added an extra contribution of some forty dollars."

His purpose, as he said on asking leave of absence, was "to look abroad and see the shape of things." His first visit was to Rush county, Indiana, where he met many acquaintances and personal friends, including his

mother and his brothers, Daniel and David Franklin. Among many others were two pioneers of the Reformation, whose presence at the meeting afforded Mr. Franklin the occasion to say in his account of the trip :

“In the course of the meeting, elders Peter Miles and Jacob Daubenspeck were some portion of the time present. These are old preachers and true, who contended for the faith long and hard, without any earthly remuneration, when the bretheren were few and poor. The blessing of heaven has attended them. The cause they maintained has, in their section of the country, gained the victory, and now has more influence than all sectarian parties combined. They are both abundantly supplied with the good things of this life, and for years past have given liberally to the support of those wholly devoted to the ministry of the Word. The churches never should forget their indebtedness to such men, nor should young members become too proud to hear and encourage them. We make not this observation for these men alone, but for many more who stand in a similar attitude, only not so well provided for temporally. Old men are neglected. That wise adage, ‘Old men for counsel, but young men for war,’ has gone out of date. It is too far behind the times for ‘Young America,’ for ‘this age of progression and improvement.’ Aged men, such as God, under all dispensations, has required his people to honor and respect, are now sneered at as ‘common,’ ‘old-fashioned,’ ‘fogies,’ that may do to speak ‘in the country,’ but not for towns and cities ! Young and vain men are flattered and inflated with conceit, if not real foppery and dandyism encouraged. But in all such cases, the ruin of the cause, and frequently both the ruin of the old preacher and the young is wrought. Several cases within our horizon furnish sad comments,

demonstrative of all this. Our aged preachers must receive the respect, esteem and consideration due them. They must be treated with deference, and their counsels must be regarded and have their due weight. It is contrary both to reason and revelation that the younger should rule the elder. Young men, however, must be encouraged, their way opened for usefulness and improvement, and proper consideration given to their efforts. All possible care should be taken to improve young brethren who are making efforts to preach, to make an open door for them, and make them useful. But there is both a rational and a scriptural place for both the elder and the younger, that both be encouraged, sustained, and duly honored, and the cause saved from scandal."

What is the "rational and scriptural place for both the elder and the younger," is a matter not at all easily adjusted by authoritative rules. If the youth are carefully taught to respect and venerate the aged, as the Scriptures require that they should, there will be but little trouble with respect to the older preachers. In the great contest between "liberalism" and "conservatism" there has been a tendency to extremes always. When the Disciples fell into disagreement on the subject of the ministry, this tendency was constantly manifested. Liberalists, (or "progressives," as they were generally called), held that the "spirit of the age" demanded a more cultivated ministry. But this "culture" did not refer so much to the knowledge of the Bible and of human nature, which are the great essentials of success in the ministry, as to the knowledge of letters. It often happened that, in their anxiety for literary culture, the more important parts of the minister's training were not noted with sufficient care. Older preachers, who by years of success in the ministry had demon-

strated their ability, were elbowed to make room for young men of whom nothing was known but that they had more literary and social polish. Young ministers were often flattered and caressed until their heads were turned with self-conceit and they could never thereafter be profited by their experiences. This extreme brought the "progressives" into contempt as a worldly-minded class of people, who were indifferent to soundness in the faith.

The conservatives, on the other hand, (often sneeringly called "old fogies"), sometimes made such a defense of the uneducated ministers as implied an entire indifference to the matter of literary culture. They seemed, at times, to fear the soundness in the faith of any man, and especially of any *young* man, who was above the average in literary culture. It is safe to say that neither party fairly represented the other, and yet that each gave the other some ground for the misrepresentation. And it is true, also, as before stated on these pages, that the line of separation between the parties was never very clearly marked. Local surroundings and prejudices modified the contest in most of the churches.

As the thoughts of the people turned from the itinerating "evangelist" to the settled "pastor," there came a decided decline of the evangelical spirit in the ministry. The situation and the remedy were appreciated by Benjamin Franklin, and he was not slow in sounding the trumpet in tones of warning, nor did he fail to act in accordance with his own view of the case. He was by no means indifferent to the "oversight of the churches" by men who were "apt to teach," but he regarded the plea for the "pastorate" as a plea for an unscriptural thing. In the *Review* for February, 1856, we find an editorial on "Evangelizing," from which we make the following extract:

“If we are not sadly mistaken, here is where the attention of the brotherhood needs directing now. It is no matter how many schemes the brethren engage in, nor how good their object, if they neglect evangelizing, the cause will fail. In every city, town, village and neighborhood where evangelical labors are not enjoyed, the cause is languishing and suffering. The attention of the evangelists has been divided and distracted by unavailing and useless schemes, to the neglect of the great evangelical work. Schemes of organization have been commented upon, until the brethren have become sickened, and they turn from the subject at the first sight of the caption of an article treating upon it, feeling conscious that it will not afford relief. Long theories upon officers and their qualifications, and fine descriptions of the details of the *pastorate* appear in the prints; but the churches fall soundly asleep under their fine theories. If we intend to save the cause, we, as evangelists of Christ, have something more to do than to seek good places, ease and earthly comfort. The Lord did not intend Evangelists to open an office, and sit down in it and wait for sinners to come to them to be converted. But he intended the living preacher to go to sinners, and with the living voice preach to them the word of the living God. The command is to *go, go and keep going*, while God shall give us life; *go*, believing in God, with a strong faith—trusting in the Lord for a support now, and eternal glory in the world to come.

“A little preaching on Lord’s day will not do the work. The Word should be preached every day and every night as far as possible. We cannot confine our labors to cities, towns and villages, expecting preaching to be brought to us, as work to a tailor, hatter, or shoemaker; but we must *go out* into the country, among the people, and *be*

one of them, as messengers sent from God to take them to Heaven. We are not to confine ourselves to the fine meeting-houses; but, when we can do no better, go to the court-house, the town or city hall, the old seminary, the school-house, or the private dwelling, and preach to the people. We must not wait for the large assembly, but preach to the few, the small, humble and unpromising congregation. We must not merely *pretend* to preach, while we are only complaining of them and telling how bad they are, whining over them and murmuring, showing contempt for them and for all their arrangements, but preach to them in the name of the Lord, remembering that in every form we see there is a living spirit, upon which Jesus looked when he died, and which is worth more than the great globe on which he walks. No matter how lowly, how humble, how poor and uncomely all their temporal arrangements, you will find on acquaintance some who will love the Lord, turn from their sins, and become jewels in the Lord's, and also in the preacher's crown of rejoicing."

As soon as his engagement with the churches above referred to expired, Mr. Franklin entered the work of a traveling evangelist, to which he always inclined, and to which he thereafter gave his whole time, except when occasionally interrupted by the sickness of himself or of some of his family, until he died. The year 1856 was one of the most agreeable and profitable of his whole life. The *Review* was a success in every way. The subscription reached nearly three thousand that year, and a noble corps of contributors gave their liberal and hearty aid toward filling its columns with interesting and useful matter. In an editorial for the December number, he said: "This year we have performed more labor than we have



in any previous year of our life, have had better success, everything considered, both in the pulpit and with the pen. It has also been our happiest year; all has gone truly well with us. We have issued four thousand copies of the *Review*, have put about three thousand copies into circulation, and the balance are going every day. We have put many thousands of tracts also into circulation—more, so far as we know, than have ever been put into circulation among the brethren in one year before, and have preached more than a sermon for each day of the year.”

It was during this year that the tract, entitled, “Sincerity Seeking the Way to Heaven,” was issued. It has had the largest circulation of any tract or book ever written among the Disciples, and is still in demand. The tract is based on the history of a young man in Cincinnati, whose case came to Mr. Franklin’s notice while preaching in the Clinton Street Church. Some incidents were added by the author, for the purpose of illustrating points that may come before any one in the progress of such an inquiry, but with these exceptions, the entire tract is literally a history.

On the occasion of a second trip to Indiana, about this time, Mr. Franklin met a person whose history will be entertaining to the readers of this volume, and of whom the editorial account of the meeting says:

“Here, too, we met the venerable and beloved Elijah Martindale,\* who was present and preached on the night when we confessed the Redeemer and Saviour of the

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\* We had intended to give a sketch of this pioneer preacher amid other similar sketches in the former part of this work, but we failed to obtain the materials until we had put those sketches into the hands of the printer. It will not, however, be seriously out of place here.

world. He has lived to see the cause—then new in that country and with but few friends—well-established and strongly defended. He preached many years with very little pecuniary reward, but with great success, supported a large family, and is now comfortably situated in temporalities, and universally beloved. We believe, too, that almost, if not quite, all his children are in the faith, and one son in the ministry.”

Elijah Martindale was born in South Carolina, November 10, 1793. His parents moved first into Ohio, and then, in 1811, into Wayne county, Indiana. His parents were zealous members of the Baptist Church. He married a woman who was a member of the Christian Connection, or “Newlight” Church. Shortly before he was married he began to have that dreadful “experience of grace” characteristic of Calvinistic Baptists of that day. After long waiting and agony he began to persuade himself that he had been converted. But he had two troubles about joining the church. His parents were Baptists, his wife and her friends were Christians, and most of his other near friends were Methodists. To join either one would offend the others. He wished to be baptized, but could find none to baptize him unless he would present himself regularly for membership in the church. He would have joined the Baptist Church, only he “could not indorse the covenant.” He finally presented himself publicly to a Seventh Day Baptist preacher who chanced to be holding a meeting in the neighborhood, and asked to be baptized. His “experience,” as related in the manuscript before us, was a very good sermon on the “Ancient Gospel,” but was accepted and he was baptized. Full of zeal for the salvation of men, he began at once to exhort, laboring promiscuously among the Bap-

tists, Methodists, Christians, and United Brethren, all of whom gladly welcomed his presence among them. While thus without any church relation, he was one day on the road to an appointment in company with a United Brethren preacher, named William Stubbs, to whom he propounded the following question: "Brother Stubbs, were not the persons whom the Apostles commanded to be baptized about the same that we call mourners?" The answer came hesitatingly: "It looks a good deal like it; but it would not do for a rule with us; we should get too many bad members in the church."

After much deliberation and many earnest prayers he took membership in the Christian Connection, among whom he continued and preached for about ten years. Among these people he preached, as did all of them, faith, repentance, and prayer, as the terms of pardon for the sinner. But he and others were always troubled by the fact that many persons, giving every possible evidence of genuine faith and repentance, and who prayed publicly, were still unpardoned. "About the year 1830," says he in the autobiographical sketch from which we are condensing, "I commenced preaching faith, repentance, prayer, and baptism, all connected, as so many links in the chain of the divine arrangement of pardon as taught by Christ and the Apostles. I was soon nicknamed a 'Campbellite,' and many of my old brethren with whom I had long lived in love and fellowship, began to turn the cold shoulder and to close their meeting houses, just as other sects had treated us before. Poor weak mortals we are!"

In 1832, Mr. Martindale moved with his family into Henry county, and settled on Flatrock, not far from Newcastle. Here he remained for some time the only preacher

of the Reformation in the county. He was the founder of the Church of Christ, on Little Blue River, Henry county. On the night of his first visit to the place, accompanied by John Plummer, another preacher, and while they were preaching, some "rude fellows of the baser sort shaved the hair from their horses' necks and tails. After the church was formed, one of its members started a distillery. A farm owned by the church was rented for a share in the crop. The distiller bought the grain and the church took the money to pay for preaching! Mr. Martindale protested, and to show his disapprobation went to a temperance meeting and signed the pledge. The church then sent a committee to rebuke him and try to win him from the error of his ways. The church languished a long time thereafter, but finally rallied and now is as squarely opposed to the liquor traffic and liquor drinking as any church in the country.

He made occasional visits to the settlements on Deer creek, and co-operated with Samuel Rogers, whose work there is already familiar to our readers. Of these visits he says: "Those were happy days. I love to think upon them yet. One night we had a meeting at the house of brother Joseph Robbins. Brother Rogers set me forward to preach. I read as a foundation, Isa., ch. lv., vs. 10, 11. I dwelt on the power of the word of God. At the end of my discourse I made a draft on the faith of the unprofessors present. Benjamin and Daniel Franklin, then young men, the latter not married, walked forward and gave me their hands. We took their confessions, and by the light of lanterns and torches we went to the water, where brother Rogers buried them with their Saviour in baptism the same hour of the night."

Many Disciples in Eastern Indiana can recall the ven-

erable form, the long hair and beard as white as snow, the voice tremulous with age, as he stood before us and uttered his earnest exhortations. Only a few can recall him as in the vigor of his manhood he went to and fro, warning sinners and comforting saints, a very Barnabas in his hortatory power. The many of his contemporaries have gone over the river, and he and they together await the summons of the great day.

The *American Christian Review*, monthly, was published in pamphlet form throughout the years 1856-57. The success was as great as ever attended the editor in any of his publications. The leading men of the Reformation rallied to his support very generally. Contributors increased, until, as the editor of the little monthly *Reformer* said, he began to feel the want of "elbow-room." His friends could not all be heard through so small a paper, and complained, which occasioned the editor to meditate upon enlargement. But, although so generally encouraged by his surroundings, there were elements in existence and forces at work laying the foundation for an opposition as determined and bitter as ever any man met and overcame.

The tremendous political revolution which ended in the great civil war in the United States and the overthrow of the institution of slavery, is familiar to the reader. The dissolution of the old Whig party and the organization of the Republican in its place may be regarded as the time when the American people were generally enlisted in the terrible conflict. An anti-slavery agitation had existed long before that, and the strife had been in progress a long time in many of the denominations, several having divided into Northern and Southern branches. But the question had never been a disturbing

element among the Disciples. Anti-slavery men were generally looked upon as fanatics and disturbers of the peace. An "Address of the American Christian Bible Society," D. S. Burnet, president, and James Challen, secretary, published in January, 1847, disclaimed "all negative or affirmative action upon, or interference with, any of the sectional and State questions, which have deranged the operations of other large and popular associations of the same kind," since it would make the Society "a party to the unhappy and unprofitable controversies which have divided their benevolent institutions into north and south." The *Genius of Christianity* objected to this as "a one-sided neutrality," and compared it to Alexander Campbell's articles entitled "Our Position to American Slavery," affirming at the same time that Mr. Campbell "declared himself neither an advocate nor an apologist for slavery, but complimented slaveholders for their piety, and hurled his deadly arrows at the opponents of that baneful system!"

The whole body of the Disciples, with only here and there an exception, down to the time of the organization of the Republican party, were agreed that it was a question of politics and not of religion. The difference between Benjamin Franklin and most of those who, from 1856 to 1865, so sharply criticized his course, was, that he adhered to his convictions when doing so threatened the complete ruin of his temporal prospects, while with them a convenient and timely change of opinion placed them on the popular side in the great conflict.

Mr. Franklin did not evade the responsibility of taking a position when the crisis came. In the second number of the *Review*, monthly, he held as follows:

"Jesus Christ and his apostles never made any direct attacks upon the mere relations of master and servant.

“The existence of the relation of master and servant was permitted among the primitive Disciples, and in the church.

“Both masters and servants entered by the same door into the primitive church, and were members of it.”

This was submitted in answer to the question, “Where is the Safe Ground?” These postulations, with the following concluding paragraph, now that a day for calmer reflection on the course then pursued by men has come, may serve to set his position fully before the reader :

“In conclusion, we remark, to all whom it may concern, that if the evils resulting from slavery as a system, or institution, were worse than the most horrific picture ever drawn by the most over-heated anti-slavery man, *or worse than they really are*, Christianity is no more chargeable with them, than it is for the oppression of the poor in Cincinnati, Philadelphia or New York—for it is a worldly and human institution, not founded by the Author of Christianity. It is no result, or emanation from Christianity, but stands upon the same footing as the civil governments in the world when Christianity came into it. If men who have slaves abuse them, Christianity is not responsible for that either,—for it, with all the weight of authority, forbids such abuse; and such men, if in the church, are accountable to the church and to the Lord for their individual conduct. Christianity has bettered the condition of all, both bound and free, in all nations, in all countries, and in all ages, wherever it has gone, preparing all for a better world, when they shall pass beyond the imperfect civil institutions of this life. In one word, having been born, brought up, and having lived in a free State, without ever having any interest in a slave, and intending never to have any, we have no commission

from Jesus Christ to upturn the civil institutions of slave States, whether good or bad, much less authority for making the Church of God a political engine for such a purpose."

In his prospectus announcing the *Review* he had promised that "the editor will ride no hobbies, countenance no one-ideaism, and his pages shall be used for no such purpose." Of the publication of this sentence he had occasion within a few months to say: "We have never penned a little sentence that has occasioned so much uneasiness, called forth so many letters, and brought down upon our head such unmerciful strictures." In response to "an elderly brother, well-beloved, and whose intentions were good," and who demanded to know what he meant by "one-ideaism," the editor wrote:

"It is to be carried away with one idea. The idea may be a good one or it may not; but one-ideaism is giving an undue importance to an idea. A man addicted to one-ideaism can no more cover it than can a leopard change his spots. If he attempts to pray, he will commence with something else as a stepping-stone, regularly and unmistakably paving his way to his favorite idea. When it is put forth, and he is delivered of it, he is relieved for the time being, especially if he finds that some one is annoyed by it. If you call on him for an exhortation, a sermon, or if he writes, he may wind round and round, trace backward and forward, but it will, in spite of himself, in all his efforts to conceal it, be manifest to all, that he takes no interest in all he is saying, only as it subserves his purpose, in paving the way to the one idea, the centre around which the whole man revolves, and to which his whole existence is, for the time being, subservient. If that one idea is not dragged in, the man is not



relieved, his burden is still upon his soul, and he is in travail waiting to be delivered.

“You will see this class of men at conventions and meetings, both political and religious, without the most distant idea of promoting the objects of the convention or meeting, and with no higher aim than introducing their idea to notice, making the meeting an engine, and men met under other obligations, and with the ostensible object of the meeting fully known to them, instruments to carry the *pet idea* on the high road to fortune.”

He declared in the same response that in his remarks he was “not confined to any one class of hobbyists and one-ideaists, but to all classes.” Still, a majority of the northern people were so full of the one idea of the political, moral, and religious sinfulness of slavery, that they very generally understood his “remarks” to refer to the discussion of that subject in his periodical. And not only so, but many of the most ultra persistently construed him as leaning very much toward the advocates of slavery, while others did not scruple to declare that his course was dictated by a large subscription to his periodical from the South. This latter assertion was in willful ignorance of the fact, perfectly understood by Mr. Franklin himself, that his financial interest at the time lay in the conciliation of his brethren in the North. He lost, as he knew before announcing his position that he would, more subscribers in the North than he gained in the South. But when his mind was fixed in a conviction on a matter of principle he never stopped to count the numbers on this side or that, nor to make an estimate of the dollars and cents involved in the course he might pursue.

Benjamin Franklin was not a pro-slavery man. His friends in the South, as we shall presently find occasion

to show, did not so regard him. He never made, nor did his friends ever expect him to make, any "apology" for slavery. He was simply fixed in the belief, common to nine-tenths of the leading men of the Reformation prior to the organization of the Republican party, that it was purely a question of politics, and not of religion. Unshaken by the political upheaval of the times, he stood by his conviction entertained many years before the fiery trial which, in the Providence of God, was to test its strength.

But the reader is not to infer that Mr. Franklin's course destroyed the circulation of his paper in the North. On the contrary, he maintained a larger circulation in this section than was ever reached by an opposition periodical which was so pronounced in its anti-slavery sentiments that it could not circulate at all south of the Ohio River. Nor was this circulation confined to one of the political parties in the North. In some neighborhoods, where public opinion was very ultra, the paper was generally discontinued, while in many others it was not at all affected. On the other hand, his position was not so favorably construed in the South as to gain him any considerable increase of the number of his subscribers in that section.

When the war began, the question, "Shall Christians go to War?" again became a practical question. The *Review* stood squarely on the negative. On the 16th of April, 1861, the subject was introduced in a communication from J. W. McGarvey, in which he said:

"I know not what course other preachers are going to pursue, for they have not spoken; but my own duty is now clear, and my policy is fixed. I shall vote, when called upon, according to my views of political policy, and, whether I remain a citizen of this Union, or become

a citizen of a Southern Confederacy, my feelings toward my brethren everywhere shall know no change. In the meantime, if the demon of war is let loose in the land, I shall proclaim to my brethren the peaceable commandments of my Saviour, and strain every nerve to prevent them from joining any sort of military company, or making any warlike preparations at all. I know that this course will be unpopular with men of the world, and especially with political and military leaders; and there are some who might style it treason. But I would rather, ten thousand times, be killed for refusing to fight, than to fall in battle, or to come home victorious with the blood of my brethren on my hands."

The editor of the *Review* was equally pronounced in his views. Commenting on the subject of Mr. Garvey's letter, he said:

"We cannot always tell what we *will*, or *will not do*. There is one thing, however things may turn, or whatever may come, that *we will not do*, and that is, *we will not take up arms against, fight and kill the brethren we have labored for twenty-years to bring into the kingdom of God*. Property may be destroyed, and safety may be endangered, or life lost; but we are under Christ, and we will not kill or encourage others to kill, or fight the brethren."

The excitement during the remainder of that year was such as very few who witnessed it would be willing to pass through again. The pressure upon the editor was as heavy as mortal ever endured. All shades of views were entertained by different men, and many clamored for space in the *Review* to declare their views. The editor, however, vigorously ruled it down to its work as a religious paper. Two weeks after the above announcement of anti-war sentiments and purposes, he said:

“The apostles fixed their eyes on their one great work—their great mission from God—to turn the world to Christ—to turn all men to Christ, no matter of what nation, of what politics, or what form of government—no matter whether bound or free, rich or poor, high or low, and unite them in one body under Christ. This is our work—our mission—and for this we will work, and from this we will not be drawn aside. For this purpose and for this work, what ability, power and influence we may have has been given to us by the Lord and to his people. For this purpose the *Review* has been established, and to this work, the Lord helping us, *it shall be devoted*, and from this purpose *it shall not be diverted*. To divert it from this purpose and devote it to politics, or any other purpose, we care not how good, how correct and proper it may be in itself, would be a betrayal of the holy trust committed to our hands by the Lord and his people. We shall, therefore, hold it sacredly to the work for which it has been established, and thus far so liberally supported. It shall stand or fall on its own merits, as a *religious publication*, devoted wholly to the interests of the kingdom of God, and shall not be contaminated with the political news, war news, or commercial news. We shall care for the kingdom of God, and the people of God, and do our utmost to promote peace on earth and good will to men. We have not so far lost confidence in the religion of the brethren, as to believe they will not sustain a religious publication unless seasoned, spiced, salted and peppered all over it, round it and through it, with politics, war news, commerce, and all the other appurtenances and appliances of the world.”\*

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\*The *Review*, up to the date of the above extract and for some years afterward, contained scarcely two columns of advertisements, and these were advertisements of religious books and of colleges.

The meaning of this was such as to exclude the most exciting topic of the times—"The War." From its issues one would scarcely know that a war was in progress. The question, "Shall Christians go to War?" was discussed without reference to the existing war. Whoever lugged into an article the question at issue between the two sections of the country was sure to have his article rejected.

It was not long until anti-war sentiments, thus publicly advocated were held to discourage enlistments in the army—thus making it "constructive treason." The discussion was then stopped by the editor, but not until partisan feeling had gone so far as to suggest the sacking of the *Review* office. Fortunately there was no mob at hand to act upon the suggestion, and no violence was done.

The outcry of politico-ecclesiastics had its effect, and many friends of the *Review* turned away from it, or slackened their zeal in its support. Business was paralyzed during the first two years of the war, and hindered all religious enterprises. The Southern mails were cut off, so that subscribers in the Southern States could not get their papers. These three influences operated against the *Review* until finally its circulation was cut down to less than one-half what it was just before the war. Prices of all printing materials ruled very high, and for four years the periodical barely paid expenses. The anxiety and exertions of its editor were so great that his spirit flagged, his health failed, and he turned prematurely gray at fifty. But Benjamin Franklin's work was not yet done, and God strengthened him for other great achievements.

Perhaps the only manual labor performed by Mr. Franklin after he moved to Cincinnati was done in 1862. A Confederate army menaced the city, and active preparations

were made for its defence. Every able-bodied man was pressed into the service and compelled to work on the entrenchments. Mr. Franklin came home from a meeting just in this crisis of affairs, and was marched to the hills back of Covington, where, with pick-axe and shovel, if he did not accomplish much for the defence of the city, he at least blistered his hands and stiffened his joints, feeding, meanwhile, on soldier's rations and resting upon the ground. He was willing to and did submit to the authorities in everything except in fighting. When the excitement was at the highest against him he was preaching in Illinois. It was reported to him that there was much threatening in the place to require him to take the oath of allegiance to the United States. "Tell them to come on with an officer," said he, smiling as if it were a capital joke. "I am willing to take the oath of allegiance to Uncle Sam every morning, if necessary."

At the time of the battle of Richmond, Ky., he was engaged in a protracted meeting at Mt. Pleasant, a church situated about seven miles from Richmond. The whole country around was in a fever of excitement in anticipation of a battle. But day and night a large audience gathered to hear the favorite preacher. One morning, as the people were assembling, the sound of cannon announced that the contest had begun. He went through the meeting as usual, and on the dismissal of the audience it was learned that the Federal army was defeated and in a panic. He went with some family home for dinner, but the situation was worse than some of them had anticipated. All the men in the neighborhood saddled their horses and galloped away, trusting to the gallantry of the soldiers for the protection of their families. Some friendly person furnished Mr. Franklin with a horse and woman's saddle,

upon which he mounted, and was piloted down ravines and along by-ways until he was safely landed north of the Kentucky river and within the Union lines again. On learning that there were Confederate forces between him and Cincinnati, so that he could not safely return towards home, he took cars for Louisville, crossed into Indiana, and in three or four days was preaching as composedly as if nothing unusual had occurred.

It chanced that his next appointment was in the county where he died. Those who had made the arrangements for the meeting were for the most part "opposed to this war," and to the administration under which it was waged. These persons mistook his position as coinciding with theirs, and had intimated as much in the community. On approaching him and expecting political sympathy they soon learned of their mistake, and were glad thereafter to give attention to the meeting "and let politics alone." His preaching made no account whatever of the political state of the country. His prayers were not for the success of either party, but that the Lord would overrule the wrath of man, cause war to cease, and bring good out of evil. As a man and a citizen he had his political views, and none who approached him ever had any difficulty in learning what they were.

We cannot better close this chapter than by giving the following extract from a series of letters concerning Benjamin Franklin, written after his death and published in the *Apostolic Times*, of Lexington, Kentucky. The letters were written by S. W. Crutcher, of Maysville, a preacher who knew Mr. Franklin well, and was with him a great deal. Notwithstanding a considerable disparity of age, the two were intimate friends, and in constant communication until separated by death. Mr. Crutcher says :

“It has been thought strange by some of our brethren on the north side of the Ohio River, that brother Franklin preached all over Kentucky during the late civil war. Some have said that this could not have been done without having practiced duplicity on political topics while in Kentucky. Justice to him demands a word from me on this subject.

“He was always candid and made no concealments as to his political views. \* \* \* \* \*

*“We received him in Kentucky because he refused to preach politics or to allow his paper to be used as the organ of a political party.”*

Mr. Franklin was a law-abiding citizen of the United States, who went both north and south preaching peace by Jesus Christ, who labored incessantly for the peace and happiness of all mankind. He was strictly and truly a man of God, and not of the world. His citizenship was in Heaven, and not on earth. He deplored the late civil war, and wept over it as much as any man could and ought to do.

He profoundly regretted that his southern brethren were engaged in rebellion, and that his brethren of the north were waging deadly warfare against them.

His counsels were for peace, and an amicable adjustment of all difficulties.

He plead for the rights and privileges of all men, whether of this nation or that, whether bond or free. He moved and walked, not upon the plane of politics, but lived and moved upon the lofty plane of Christian philanthropy. The great question with him was, “*Does God approve?*” To God he expected to finally account, and not to men.

He was a popular preacher and writer, before the war,



during the war and after the war, both north and south, east and west, on account of his unselfish and benevolent nature, and his unswerving devotion to justice and truth.

## CHAPTER XV.

THE Publication Society was not long in making the discovery that it could not profitably publish a periodical. The *Christian Age* was turned over to an individual ownership, which, by the end of the year 1857, found that this journal, without Benjamin Franklin at the head of it, was "like the play of Hamlet with Hamlet left out." The fact that Mr. Franklin was publishing another periodical had become well-known, and the *Age* languished and was ready to die for want of support. In this state of the case, terms were easily made which authorized the editor of the *Review* to announce in August, that the *Age* and *Review* were to be one after January, 1858. At the end of the volume he said: "We are now in some two weeks of the commencement of our enlarged weekly, called '*The American Christian Review*.' The monthly pamphlet and the weekly *Christian Age* both stop at the end of this year, and will be succeeded by the enlarged weekly. Those who are subscribers to the *Age*, and have paid into next year, after January 1st, will receive the enlarged weekly in the place of the *Age* till their time is out. Some few have paid in advance for the monthly. These will receive the weekly until they will have the worth of their money." Accordingly on the 5th of January, 1858, the first number of a weekly folio sheet appeared. It was marked "Vol. I, No. 1," and is the number from which the issues of the *Review* were counted at the time of Mr. Franklin's death. Moses E. Lard, Charles L. Loos, John Rogers, Isaac Errett and Elijah Goodwin were announced

at the head of the paper as "regular contributors." To the name of each was prefixed the title, "Eld.," then almost universally current among the Disciples. The second and fourth of these names were left off after the middle of that year, and the other three at the beginning of the next year. The folio form in which it appeared at this time was so large that the quantity of matter contained in it fell only twenty per cent below that of the quarto form to which it was changed a few years later, and in which thereafter it continued to be published. The enlarged *Review* was wholly under Mr. Franklin's control. He was the entire owner for some years; but it was a rapidly increasing business and soon grew so large that he was compelled to intrust the business management largely to other hands. George W. Rice came into the office as an assistant, and after acquiring a complete knowledge of the affairs of the *Review*, took a partnership interest of one-half the concern. From this time the business was done in the name of "Franklin & Rice," and included not only the publication of the periodical, but also of sundry books, tracts, etc., and especially those of which Mr. Franklin was the author.

Mr. Rice had been a Disciple for many years, and understood the history of the Reformation from the beginning. He was an overseer in the Clinton Street Church during its existence, and afterwards of the Sixth Street Church; and, until the labors of the *Review* office became so great as to forbid any preparation, preached in these churches, or in some one of the suburban churches or mission stations, almost every Sunday. For some time he was assistant editor, and the heading announced that the paper was "Edited and Published by Franklin & Rice." The selection and arrangement of all the matter

of the paper, except the editorial and correspondence, were always left to him. The communications of well-known contributors he inserted at once, but anything of doubtful propriety had to be inspected by the senior editor. Mr. Franklin had absolute control of the editorial management to the day of his death; but, on the failure of his health, sold out his pecuniary interest in the office to Mr. Rice, and thereafter received only a salary for his services as editor and for the books which he wrote. For some years a "Missouri Department" in the paper was edited by J. A. Headington, and after its abandonment he became assistant editor. John F. Rowe\* was for several years also assistant editor, but there was an interruption of two years in his relation to the paper. Mr. Franklin's eldest son was likewise for a time announced as "assistant editor." Perhaps, (if there be any exact terms among journalists to meet these cases), these persons might more properly have been called corresponding editors, or simply regular contributors; for they did nothing but write articles for the paper.

The reader may now be interested to note that there was a historic connection in all Benjamin Franklin's periodical publications from first to last. *The Reformer* was enlarged and the name changed to *The Western Reformer*. The absorption of Mr. Hall's periodical gave the occasion for changing the name again to the *Proclamation and Reformer*. This was merged into *The Christian Age* after the simultaneous publication of the two papers for two years by Burnet and Franklin. And finally, the *Age*, after sundry mutations of ownership and management, was merged into the *American Christian Review*.

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\* After the death of Mr. Franklin the Review was continued under the management of Mr. Rowe,

We have frequently referred on these pages to the "American Bible Union." We must now give some account of this society, as it was a prominent religious enterprise of those times, and most zealously advocated by Benjamin Franklin for many years.

The American and Foreign Bible Society was, in 1847, and for one or two years afterward, besought to revise the King James' Version of the Bible, and at least to correct it where the language is not modern English, and to translate words which are, in the received version, only transferred and anglicised. Dr. Luke Barker, a prominent officer of the society at the time, agreed to pay the entire expense of such an emendation if the society would only legalize the enterprise. The doctor dying suddenly, another officer made the same proposition. The society rejected the proposal by a vote of three to one, and at the next election left out every one of the officers who had favored the revision except Dr. Cone; and it was believed that he was only re-elected as a stroke of policy, it being generally understood that he would resign if re-elected. The Board of Managers, in April, 1838, passed the following:

*"Resolved, That in the distribution of the Scriptures in the English language, they will use the common version until otherwise directed by the Society."*

The immense increase in immersionist churches throughout the United States, and their demand for a translation that would refer to the ordinance of baptism in the English language, made the Board afraid to venture into the work of revision. On the 23d of May, 1850, the following was passed:

*"Resolved, That this society, in its issues and circulation of the English Scriptures, be restricted to the commonly received version without note or comment."*

This was a change in the society, which blasted all hope of a revision of the Scriptures by its authority. The friends of a revised version, therefore, withdrew from it and organized, on the 10th of June, 1850, the "American Bible Union." The second article in the constitution of this new society set forth that, "Its object shall be to procure and circulate the most faithful versions of the Sacred Scriptures in all languages throughout the world."

The feeling of almost the entire Baptist people in this country, and of the whole body of the Disciples, was one of righteous indignation, and, although expressed by a multitude of persons and through every available means of communication, by none more forcibly and elegantly than by Dr. Lynd, President of the Western Theological Institute of Kentucky, in an address delivered before the American Bible Union. He said :

"When the American Bible Society adopted a rule, that all translations made into foreign tongues, in order to be aided by their appropriations, must be conformed to the English version in common use, at least so far as that all denominations could use them; a rule that, in my opinion, insults the Holy Spirit by requiring his truth to be concealed from men to accommodate sectarian views; and when the Baptist denomination, almost to a man, repudiated the rule and resolved to give the word of God to the nations, in perspicuous and faithful translation, my mind was still further prepared, to desire an English Bible upon the same principle. But how it was to be brought about I could not perceive. My reliance, however, was upon the overrulings of Divine Providence.

"Events to which I need not now refer, which are matters of history, have been overruled to bring into existence the organized enterprise of revision. That it

has an existence cannot be doubted. That it is sustained by a very large body of professing Christians, is clear to those who have informed themselves. That some of the ablest men in the ranks of the ministry are firm in its support, will be questioned only by the ignorant or partisan.

“Whatever may have been its origin, and whatever the excitement which at first it produced, it must now be treated on the ground of its own merits.”

Benjamin Franklin gave it his emphatic approval at the outset, and expressed the highest hopes of the results in the following language, published in the *Proclamation and Reformer* for 1850 :

“But we have taken the position that the “Bible Union” comes from the proper source, and the only source from which a new translation can come. We do not mean the few who are now enlisted in the Bible Union, but we mean these and those who stand ready to co-operate with them in this great work. For, if we understand the meaning of the movement of these worthy brethren, it is not to get a Baptist translation, but to call into service as many from every direction as possible, and select from among them a large number of the most learned and faithful men in the world, with the distinct understanding that they do their utmost to give a faithful translation to the world. If we understand it, the Bible Union invites all the Protestants to give their aid, and the way is now open for all. It is true, all are not expected, not, however, because all are not *desired*. We do hope, nothing may occur to give it a partisan appearance or bearing, and that all who enlist in this great work will pray the Lord of all wisdom to bless them, and enable them to give the English reader what he has never had before, the pure

Word of God, translated throughout into the English language.”

A year later, and after the enterprise was fairly established, he again wrote of it:

“We look not upon the circumstance of getting a new and better translation as the only thing to be achieved in the Bible Union movement, but we look for other results of a lasting and most beneficent kind. It cannot be otherwise than that the careful reading of the original, and closely criticising every phrase and word, not to sustain any favorite theory, but *to understand what God means*, and then to express it in the most accurate and clear manner in the English, will lead to a great unanimity of spirit and feeling, and can but lead those who engage in the work to commit themselves so perfectly to the Bible, that they will consider their all identified with it, and will be willing to follow wherever it may lead; and our hope and prayer to God is that it may be a *Bible Union* that shall unite all the children of God.”

The Disciples generally regarded the revision as of so much importance, so obviously necessary a work in the advanced state of the English language, and believed that the plan for its accomplishment was so manifestly the very best that could be adopted, that all Protestant Christendom would shortly join in it.

But these high hopes were not to be realized. There was, indeed, from the first, a dignity of learning and experience connected with it that ought to have commanded respect. The organization of the Union was, however, met with a sneer, and when it rapidly grew to such proportions as to command attention, all the hackneyed objections used when “the commonly received version,” was a “new version,” were revived and paraded as ar-



guments against it. The announcement of the annual meeting of the revision association to be held in April, 1856, in Louisville, brought forth a solemn warning from five of the leading pastors of the city. It was published in the *Courier*, and occupied nearly two columns closely printed matter. They solemnly warned their people to have nothing to do with it. The movement was "sectarian," it meant that "baptize was to be translated immerse," and there were but very few who would have anything to do with it. The solemn dignity of the pastoral warning excited the curiosity of their flocks to know what it was all about, and a very large annual meeting was the result. A congress of the clergy of Louisville selected five of their number to prepare responses to articles in favor of revision, written by "two laymen." These articles and responses were published in the Louisville secular papers, and afterward in a book which was largely circulated as a revision document. The defection of two members of the Union was seized upon by the enemies of revision as an evidence that the enterprise was about to prove a failure.

The Bible Union went regularly, but slowly, on with its work, and finally issued a complete version of the New Testament, in 1865. Incomplete versions of many parts of the Old Testament, with critical notes, were also published. The long delay of the completion of its work wearied the patience of many friends of the Union, and as the opposition was so determined that it could never make a version that would be regarded as authoritative, the public interest in it fell off, and little attention was given to it after the publication of the complete New Testament.

The American Christian Bible Society at once turned to

the American Bible Union, as the direction in which all its energies could best be expended. In 1856 the Bible Union was well-known among the Disciples, and was receiving very large direct contributions from them. The Bible Society was therefore dissolved.

As has been already observed, at the time of the dissolution of the Bible and Publication Societies in 1856, general attention was turned to the American Christian Missionary Society.

Something more than simply the more extended preaching of the Gospel at home and abroad, served to make this Society what it grew and continued to be during the fifteen years following. A very large number of those who attended its meetings most probably did so because they were charmed by the enthusiasm of the numbers present, and the hearty fellowship which they for many years continued to enjoy while together. These were agreed to the dissolution of the Bible and Publication Societies, or any other modifications that would leave to them the happy anniversary. Others, while enjoying the general happiness of the meetings, looked confidently to the Society as the very best possible plan for carrying on the evangelization of the world, or, as it by this time began to be called, "the missionary work." Among these we may include Benjamin Franklin.

But there was one feature of the situation at this time which Mr. Franklin certainly did not clearly comprehend. His attention was fixed upon the work proposed to be done, and he viewed the Society as simply an expedient for the accomplishment of that work. He had, in all his religious experiences, enjoyed the privileges of absolute congregational freedom, and was very slow to suspect that any of his brethren contemplated any interference

therewith. He seems not to have realized, until fully ten years later, that a considerable number of the leading men of the Reformation looked upon it as existing in a disorganized condition. They held that the "Christian Church"\* needed, more than it needed anything else, such a centralization of forces, in some kind of representative assembly, as would be competent to give expression to the denominational mind on any occasion which might seem to demand such an expression. These persons looked to the Missionary Society as the means of "organizing" the Reformation. They doubtless took as much interest in the missionary work as the average membership did, but hoped, in addition to that work, to concentrate and give tone to the elements now composing the "Christian Church."

This conception of the state of the case among the Disciples, gave rise to several movements among them not otherwise to be understood. We instance the following:

In the autumn of 1855, a meeting was held in Kentucky, called, "A Convention of Delegates from Christian Churches of Garrard, Lincoln, Casey, Mercer and Boyle Counties, held in Danville." After "much discussion" a constitution was "unanimously adopted." The constitution named the organization based upon it, "The Central (Ky.) Christian Union." The membership was to include all the preachers in those counties, one "elder" from each church, and one representative for each one hundred members of the churches. The "Union" was to receive information concerning the condition of the

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\* This denominational epithet had by this time become quite current, and was used in exactly the sense given by the public to the nick-name, "Campbellite Church." See Chap. III.

churches, hear any case which might be laid before it, discipline any who should "teach things tending to the injury of the churches and the cause which we plead." It was to "take into consideration the subject of education, both general and ministerial," and "consider and act upon plans for Bible distribution, missionary objects, tract distribution, Sunday-schools, and upon whatever else may tend to the welfare of the cause of our Divine Master." It was also to "co-operate with any other association of our brotherhood, whether district or State meeting, or general convention," to which it "may appoint delegates."

If Mr. Franklin did not see the desire for "organization" manifested in the Missionary Society, he very soon saw it in this "Union," and filed three objections which were a few years later brought to bear upon missionary societies:

"1. A meeting for such a purpose as this is wholly unknown to the New Testament.

"2. This meeting calls into existence a new set of officers, wholly unknown to the New Testament.

"3. The New Testament knows nothing of meeting annually or semi-annually, in the 'Central Christian Union.' This is wholly a new order of things, and throws wide the gate for all kinds of mischief."

The comment on the "Central Christian Union" concluded with the following paragraphs, expressing sentiments which he at last carried to an unlimited application:

"God has constituted the Church the pillar and support of the truth, and it is the duty of the Church, the whole Church, in every place, as the only organization having any authority from God, to act for itself and do its own

business. No officer in the kingdom of God, has any authority over the Churches or preachers, except the officers of the individual congregations. The New Testament knows no jurisdiction of any office beyond the individual congregation, except where an evangelist is building up and establishing new congregations.

“Let the churches go into such a Central Union as these brethren have, and the first difficulty that shall arise among the leading men, will infuse confusion and distraction throughout all the congregations combined in it. A general division cannot take place, while the individual, congregational, and, as we are confident, the Scriptural organization prevails. Combine the churches in an association, and then let some difficulty occur among the leading men, and they will sunder the churches from one side of the country to the other.”

Similar moves were made in other places from time to time. A few preachers always complained of the want of such a union as a state of anarchy. Two or three left the Disciples, contemptuously declaring that they were a people destitute of any organization. About the year 1863, an Ohio man declared that, there “had been no Church of Christ in Ohio until after the organization of the Ohio State Missionary Society.” Another person, a prominent member of the Missionary Society in its palmyest days, illustrated his conception of this matter substantially as follows: When the thirteen American Colonies declared their independence of Great Britain, the declaration brought on a war, during which a few simple Articles of Confederation were sufficient to hold them together. But as soon as the outside pressure of the war was removed, they began to feel the necessity of a more perfect union, and presently ordained the Ameri-

can Constitution. So the Disciples, in cutting loose from the sectarian churches, brought upon themselves a war with those sects, the pressure of which had held them together for fifty years. But after they had compelled the denominations to accord them a place among the churches, the outside pressure was removed, and some better plan of uniting themselves together had become necessary. The best plan now possible among the Disciples, he concluded, was the American Christian Missionary Society, with its State and District Auxilliary organizations.

There were many shades of opinion among the Disciples on this subject, grading all the way from those who desired a general organization equal in authority to that assumed by the "Central Kentucky Christian Union," to those who simply desired to see the leading men of "the brotherhood" regularly called together in a deliberative body as a demonstration of the denominational strength.

At the time of the concentration of means and of forces upon the Missionary Society, C. L. Loos was made Corresponding Secretary. In a very short time he resigned the position to accept the presidency of Eureka College, in Illinois. The change of the secretary at this time of the year greatly perplexed the board of managers, because of the influence upon the interests of society, and also because of the difficulty of filling the place. At this juncture, Mr. Franklin became Corresponding Secretary, *pro tem*. Upon assuming the duties of the office, he wrote as follows:

"The Bible and Publication societies being discontinued, and the brethren in the Anniversary, in this city, in October last, agreeing, with great unanimity, to concentrate our energies upon the Missionary Society, is a

proceeding, so far as we are informed, that meets the wishes of the brotherhood at large, with more favor and general approbation than any move of the kind that has ever been made among us. \* \* \* Things are now taking, we think, a rational and proper form. The Bible Union is the great translating, revising, Bible Society, doing precisely what we desire in the Bible cause. The Missionary Society is a medium for us to co-operate through, as a general body, throughout the land, in such works as single churches or individuals cannot do. The State Missionary societies open the way for the voluntary contributions to be combined, united and concentrated in sending the Word to destitute regions, and penetrating important points, as single churches or individuals could not do."

In the same article he promised for the society that it would "be conducted on the score of the very best economy," and declared that it was "the most simple and safe arrangement that could be made, professing no authority over the churches and interfering nothing with their independence, government or officers in any way."

The "great unanimity" above referred to, prevailed among those who attended the anniversary meetings. But there were not wanting from the first those who found objections, both to the measures of the society and to the society itself. The first attack was upon "life-membership" and "life-directorship." These were soon abolished, with a view to conciliating persons in opposition. After some years of violent opposition to it as a scheme of centralization, the "American Christian Missionary Society" was virtually dissolved, and a plan of general "church co-operation," commonly known as "The Louisville Plan," was adopted. This organization was called

the "General Christian Missionary Convention," and it was claimed for it, that, as a mere convention of churches, it could not possibly interfere with the independence of the churches, and that it would not assume to act as a representative assembly of "the brotherhood" in any matter aside from the true missionary work. This plan, after several years of feeble existence, failed for want of support, the board of managers having to draw for two years upon a fund raised by the sale of hymn books for means to pay the Corresponding Secretary's salary.

The death of the Missionary Society left the churches of the Reformation in precisely the condition as to organization, in which they found themselves after the dissolution of Mahoning Association. There was no longer any representative assembly among them, and every congregation was as free as if it had been the only congregation in existence. The Disciples again settled down upon the principle of pure congregationalism. It may be understood that they agree to the statement made by Alexander Campbell in 1824, notwithstanding the fact that Mr. Campbell, himself, partially receded from it afterward, that, "An individual church or congregation of Christ's Disciples is the only ecclesiastical body recognized in the New Testament. Such a society is "the highest court of Christ" on earth."

Soon after the time when the *Review* was established as a weekly journal, adverse criticisms upon the literature of the Reformation began to be heard. These criticisms continued and increased, until, to use the phrase which presently became stereotyped, "a higher order of literature," was regarded by many as essential to the continued success of the cause.

Just what the defects of the current literature were,



was not definitely pointed out; but it was not long after the call for a higher order of literature was made, until the friends of the *Review* asserted that the meaning of the call was jealousy of Mr. Franklin's popularity, and a covert attempt to undermine his influence. The defects of his rhetoric were as well known by his ardent admirers as by any other persons, and by himself so well as to render him quite sensitive on that point. This was especially the case when, as he was informed, the agents of other periodicals urged these defects against him and in their own favor.

It was a question directly allied to that of the cultivated ministry and the improvement of the "music" in the churches and Sunday-schools. Those who were loudest in the demand for a cultivated ministry and for better music, were, of course, the persons to demand an improved literature. It was only another phase of the discussion between liberalism and conservatism, already detailed to the reader. It was characterized by the same indefiniteness as to the point involved, and by the same mutual misunderstandings and misrepresentations. It is one of a peculiar class of things, the existence of which is perfectly well-known and yet may not be formally established. It is a case in which individuals may be morally certain and yet lacking in legal proofs. The situation is analogous to that of the teacher, who is perfectly conscious of a temporary demoralization in his school, and yet on looking about for the responsible parties, finds no one guilty of any such misdemeanors that he can be justly punished. On the subject in hand let us inquire:

1. Did the higher order of literature mean a greater degree of literary culture in religious scribes? The writ-

ings of Alexander Campbell and Walter Scott were among the standard literature. These compare favorably with the works of professional *litterateurs*. A large majority of the contributors to the periodical literature of the time we are treating of, were graduates of Bethany or other colleges. A page of this book would not contain the *names* of the scholars whose contributions filled the columns of the *Age* and the *Review*, and who wrote the books issued from 1850 to 1870. But the editor of those journals was not a scholar. He was immensely popular — more so than any scholar left, when Alexander Campbell failed. He wrote a language that everybody perfectly understood, and the masses of the people read his writings. But any smart school-boy could find many defects in his grammar. If, then, mere literary culture was the point, there was good reason to suspect that the agitation of the subject at that time was a personal thrust at the editor of the *Review*.

2. Was it the *tone* of the literature that required elevation? The Disciples generally were a people of strong convictions. They believed that they were right, and that their convictions were worth an earnest defense and advocacy. They were equally settled in the belief that those who differed from them were wrong, and did not hesitate to say so. They were accused of dogmatism. The great difference between them and the sectarian world around them on the subject of conversion, led them to write a great deal on faith, repentance and baptism. It is significant that many of those who complained of the literature were wont at the same time to declare that baptism for the remission of sins was “a hackneyed subject.” All controverted subjects were avoided by them, or treated very slightly, and they were at much pains to be on good

terms with "other churches." The periodicals of the brotherhood, they contended, were too much given to fighting, and were not fit to be loaned to their neighbors. A literature that would not so urgently press the claims of the Reformation, was, by such persons, held to have one of the essentials of the "higher order of literature" required.

3. Was it the subject-matter of the literature that was to be improved? The subjects treated of were the same as those in all the periodicals which have since come into existence. Weeklies, Monthlies, Quarterlies—all treat of the sacred history, the Divine commands, and the exceeding great and precious promises of the Christian's Lord and Redeemer. These were then the current topics.

At the risk of being accused of transcending the limits of the historian, we submit one reflection upon the situation :

About the year 1856, some very scholarly Reformers, having a philosophical turn of mind, ventured upon a speculation as to an "inner consciousness," a "divinity within," or a mystic "indwelling of the Holy Spirit." Robert Richardson wrote a serial in the *Millennial Harbinger*, with the ostensible purpose of showing the evils of Locke's philosophy that, "the mind knows not things immediately, but only by the intervention of the ideas it has of them." He and many others who at once followed him in this theory claimed that by the comforting influence of the Holy Spirit, the spirit of the Christian is brought into immediate connection with the things of God. Others objected that this was simply a new phase or form of mysticism or "inner-lightism." A controversy raged, in which the old battle on the direct influence of the Holy Spirit was fought over again. Mr. Franklin, to the great

disgust of many of the younger men, who conceive that philosophy is inseparably associated with elegant diction, and indeed, without penning one sentence which showed whether he comprehended Locke's philosophy or Mr. Richardson's objections to it, struck a blow at their theory, as applied to the Bible and the Christian religion, which set the masses of the people against it, and led them to believe that it was worse than useless. He said :

“ After preaching the plain gospel of Christ, as the Disciples have done for more than thirty years, gathering some three hundred thousand souls into the fold of Christ, many of them from the contending parties around us, and uniting them in the bond of peace and union, thus making ourselves felt as no other people have done in this country, a brother perceives where a slight mistake may have occurred. He becomes alarmed, looks upon all that has been done as nothing, and declares that nothing great and good will be accomplished till the evil is corrected. He just now perceives that there is danger of men resting their faith in *the Word*, and not in the divine and glorious *person* revealed through the Word. He thinks many are deceived, in relying simply upon the *Word* instead of relying upon *Him* who gave the Word. He now perceives the secret of there not being devotion, piety and zeal. It is found in the stupid mistake of believing *the truth*, in the place of believing in *Him* who is revealed through the truth. \* \* \* Can a man confide in Jesus and not confide in his word? or confide in his word and not confide in him? Can a man confide in the Holy Spirit and not confide in his word? or confide in his word and not confide in him? Can a man receive the word of Jesus and not receive Jesus? Can any person believe the word of the Holy Spirit and not receive the Holy Spirit? Can

any man obey the word and not obey Him who uttered the word? Can a man follow the word spoken by the Spirit and not follow the Spirit? Can a man be led by the word spoken by the Spirit and not be led by the Spirit? Are not all those led by the teaching of the Spirit, inscribed upon the pages of the Bible, led by the Spirit?

“Where is the necessity of all this? When did an attorney ever find it necessary to inform the jury that the testimony was not the thing to be believed, but that revealed through the testimony was what was to be believed? In what, except in religion, did any man ever think it necessary to caution the people that the *truth itself* is not what is to be believed, but that which is made known through the truth? Of what possible use can such metaphysical distinctions be to any human being?”

After some articles of this kind on the subject, H. T. Anderson published a series of articles to explain Mr. Richardson's meaning. “The design of Dr. Richardson,” said he, is not understood. Perhaps it may be well to ascertain the real design of Dr. Richardson and let the readers of the *Review* know on what ground he stands, and what is the nature of that false philosophy which he has so ably exposed.” From his lengthy explanation we select the following paragraph, which, with quotations given from the editor of the *Review*, will, we think, bring the point in this discussion before the reader:

“That Dr. Richardson should think it necessary to lay before the readers of the *Harbinger* the effects and tendency of such a philosophy is not to be wondered at. That such a philosophy has an injurious tendency, cannot for a moment be doubted by those who have any knowledge of it. That some persons should adopt and advocate it, is to be expected; because it is adapted to the tempers,

dispositions and feelings of a certain class. It is reduced to this: words are the signs of ideas; we receive the words; we have the ideas which God gives; and here the matter of religion ends. Was it for this that we have toiled so long? Grant that words are signs of our ideas; that we communicate with one another; that God communicates a knowledge of himself to us by means of words; that the Holy Spirit communicates to us a knowledge of divine things; that, as Mr. Locke says, in our reasonings we have to do with ideas—but all this to be admitted—does it follow that we have nothing in our hearts but ideas of divine things? If this is the case, our consciousness falsifies, and the Bible itself is a deception; for the oracles of God promise not ideas, but *things*. This is the point which Dr. Richardson has had in view. He desires, for himself and for all, that we shall enjoy the *things* of the Spirit, and not the *ideas* or *words* of the Spirit. There is a vast difference between words and things, ideas and things. Our ideas of the Spirit of God are not the Spirit; nor are our ideas of remission of sins, sanctification, adoption, justification, holiness and faith, the things of which these words are but the names.”

To this communication Mr. Franklin responded:

“The reputation of Locke’s philosophy is a troublesome business. Brother Richardson has written a year on the subject, and brother Anderson, who thanks him for his year’s work, says, ‘The design which Dr. Richardson has had in view, is not understood!’ What can be the reason that his design *is not understood*? He must be an unsuccessful writer, truly, to write a year and then have it proclaimed that his design is not understood! What can the cause be? Is the subject so difficult to make intelligible? or, is the doctor such an ambiguous

writer? Brother Anderson now sets out to ‘ascertain the real design of Dr. Richardson, and let the readers of the *Review* know on what ground he stands.’ This is a high compliment to Dr. R., truly! After he has been writing a year, and is not understood, a friend comes forward and benevolently proposes to ascertain *his real design*, and let our readers *know on what ground he stands!* But what assurance have the public that they can understand brother Anderson any better than brother Richardson? especially, when he undertakes to “ascertain the real design,” and “let the people know the ground another man stands upon?” We are sadly mistaken if he will be any more readily understood than brother Richardson.

“If the nice distinctions our brethren are trying to make had been necessary, it is strange the apostles did not stop and explain to their hearers and readers, that not their words nor their ideas constituted what was to be received, but *the things* revealed through them! Has anybody among us been so stupid as to feast, or try to feast, upon the *words*, or *ideas*, and not receive *the things* of the Spirit?”

If the masses failed to understand the metaphysics of the advocates of an “inner consciousness,” they did not fail to understand the editor of the *Review*, and they so generally accepted his conclusions that the advocates of the new philosophy were compelled to abandon the discussion.

The persistency with which he pressed his view of the matter upon them, and his success before the people, set a number of scholarly young men against him and influenced their zeal for a “higher order of literature.” But it did not interrupt the relation between him and the two

distinguished scholars named above. By their wisdom and experience, quite as much as by their learning, they were elevated to a manly dignity which could not be ruffled at being worsted in a popular controversy. Mr. Franklin improved the opportunities opened to him afterward, to show that his emphasis was not inspired by any personal feeling. When H. T. Anderson set himself to the work of translating the New Testament, he had no more ardent supporter than Benjamin Franklin. Indeed, the measure of popularity to which the translation attained, was chiefly owing to his advocacy of it. Talbot Fanning, then president of Franklin College, Tennessee, called the teachers of the new doctrine "*infidels*." Mr. Franklin responded promptly to this in a way that showed he had no personal feeling in the discussion :

“ We respect several of the men who have fallen into this error, and regret the course pursued by brother Fanning as much as we do that pursued by the most ultra among those whom he opposes. While we regard them as propagating an erroneous philosophy, which, if it made the principle of action, would subvert the Gospel, set aside the faith and delude the church, we have no confidence in, nor sympathy with, the course of President Fanning, in calling them ‘*infidels*.’ There is not the least doubt but the most of these brethren, and probably all of them, will abandon their theory or philosophy. The most of them are young men who have never done much thinking or reading, especially profound thinking or reading ; nor have they a just appreciation of the New Testament. They are not *infidels*, nor have they any more intention of becoming such than brother Fanning or ourself. They have simply adopted some of the pretty expressions of an insidious philosophy and scattered them



through some of their public teachings, as a kind of embellishment. No man need tell us that Prof. Robert Richardson is an infidel, till a more convincing evidence shall arise than the circumstance that in a question in philosophy; he has employed some cloudy expressions, unsound phrases, and higher law terms. He has as strong faith in our glorious Redeemer, and in the word of his grace, as President Fanning or ourself. We must see something more than has yet appeared, before we shall hear that great and good man called an infidel without our feelings shrinking and recoiling."

On a charge, more than intimated or implied, that the advocacy of this theory showed unsoundness in Bethany College, Mr. Franklin added: "The circumstance that brother Richardson has used a few of the mystic expressions of an unsound philosophy and a few young men, graduates of Bethany College, have thought they were getting a little wiser, in resuscitating an exploded philosophy, is no evidence that Bethany College is not sound. There is no sounder college on this earth than Bethany College, nor are there any sounder men than its Professors."

We have said that the course of Mr. Franklin and his success in this discussion set a number of young men against him. They were indeed, quite exasperated, and raised a cry of "tyranny of opinion," "unwritten creeds," and "iron bedsteads." They were completely and irrevocably estranged from him, and thereafter took advantage of every circumstance that could be turned against him. Some of the other circumstances which we have already detailed, were by this time operating against the *Review* and its editor. All these combined to inaugurate a movement, informal and irregular, but a distinct

movement, to reform the Reformation, and especially to rescue it from the control of the *Review* and its friends. The movement was sometimes called the "New Interest," and they who were engaged in it were called "Progressives."

In the current methods of society, every popular move must have its "organ," in the form of a periodical publication. Several attempts in this direction were made by parties opposed to the *Review*, but without success, until in 1865, when a company was formed with a capital of twenty thousand dollars, and *The Christian Standard* was established, with Isaac Errett as editor. Mr. Errett was a man of executive ability and persistency of character fairly equal to the editor of the *Review*. His literary attainments were competent to the undertaking, he was a graceful and fluent writer, and had shrewdness enough to combine all the elements of opposition to the *Review*, and thus constitute a following which has elevated the *Standard* into a formidable establishment. It was first published from Cleveland, but, after some vicissitudes, was eventually removed to Cincinnati.

The strife between these periodicals was extremely bitter, and sometimes went on with a violence that distressed thousands of their readers on both sides. The *Standard* was the advocate of all the measures included under the head of "progress," and was claimed to be liberal in its attitude toward people in high life, who were unwilling to be held under all the restraints imposed by the common current of public opinion. The friends of the *Review* claimed it as the advocate of the pure gospel and simple morals revealed in the New Testament, and christened it with the pet name of "The Old Reliable."

## CHAPTER XVI.

THE Disciples protested constantly, during the early years of the Reformation, that they were not a "sect," and that it was no part of their mission to attempt the formation of a new sectarian organization. How this could be, the religious parties already in existence, could not, or would not, understand. They persistently recognized a denomination which they called, "The Campbellite Church," and insisted that Alexander Campbell was its founder. If the Reformers said, "We are simply Disciples of Christ, and we belong only to the Church of Christ," they were understood at once to use the term "Church of Christ" in a limited or denominational sense, exactly equivalent to the term "Campbellite Church," as used by themselves. We have, in each of two preceding chapters, called attention to the fact that the Disciples began to feel embarrassed for the want of some unobjectionable term which would bear such an application, and that finally, "Christian Church," was currently used in that way.

In current usage there is a shade of difference between denominationalism and sectarianism. Denominationalism is defined to be, "attachment to a particular religious sect or denomination." The idea of denominationalism embraces the entire work of forming a party of professed Christians separate from all other professed Christians, and giving them a name which belongs to no others. It was held by the Reformers for many years that they were not doing this. They took the names, Christian and

Disciples of Christ, but did not presume to appropriate them exclusively. Any other persons might use them as well. When they said they belonged to the Church of Christ they did not assume that other persons did not. In current usage the word "Church" is applied to the local congregation, to the sect or denomination, and to all Christians. But in the last application it is usually spoken of as the "invisible Church." In Bible usage, "the Church" means all Christians. When Jesus said, "I will build my Church," he meant the whole body of obedient believers. When a single congregation was meant, the word "Church" was limited by the name of the place where it was located, as "the Church of God which is at Corinth." In the Scripture which declares that, "Christ is head over all to the Church which is his body," he evidently includes all Christians. It has only these two applications.

The "Methodist Episcopal Church" (granting its claim to being a "branch of Christ's Church") is more than a local congregation, and it is less than "the Church" which is Christ's body. This organization, which is less than the "body of Christ," and yet more than a single congregation, is a thing unknown to the Bible, and therefore without authority. The Reformers were quite willing to apply this reasoning to themselves. If a "Reform Church," or "Disciples' Church," or the same *thing* with *any other name*, should be organized, it would simply be a new sect, and would have no authority for its existence. They meant to have nothing but what the Bible teaches, and they therefore had no use for unscriptural names.

In this view of the situation Mahoning Association and Springfield Presbytery were dissolved. It is the general

prevalence of this view among them that has defeated every movement looking toward a denominational organization. The Disciples belonging to the Current Reformation are a separate people, not because they are hedged in by any denominational organization of their own, but because they are fenced out by the organizations of other professed Christians. Whenever the denominational organizations shall be thrown aside all Christians will stand together.

But the denominational idea, after a time, and especially after the work had gathered in a considerable degree of wealth and social position, took possession of the minds of many who were engaged in the work of reformation. Many joined in the search for a suitable denominational epithet, and set their minds to contriving some plan of organization.

The editor of the *Western Reformer* seemed to have the denominational idea in mind in 1847. The semi-annual address of the "American Christian Bible Society," signed by D. S. Burnet, President, and James Challen, Corresponding Secretary, was published by the *Genius of Christianity*, and commented upon by the editor as follows:

"With pleasure, yet with pain, we give place to the foregoing address of the American Christian Bible Society. We are much interested in the objects of the society, and therefore take pleasure in giving publicity to its intentions. On the other hand we could wish that the address had been less sectarian in character, and more just in its representations. It proceeds on the principle of making a distinct *brotherhood* on party grounds, and the sectarian phrase, 'our brethren,' occurs quite often enough. We shall give countenance to no divisive

brotherhoods among Christians. The idea of brotherhood is an idea of too great significance to be prostituted to the low purposes of party. There is but one Brotherhood, of all the Saints in Christ. All who follow Christ are alike our brethren."

To this the editor of the *Reformer* responded :

"He says, the 'Address proceeds on the principle of making a distinct brotherhood on party grounds.' Well, in the name of all reason, candor, and righteousness, did not the Lord of Life make a distinct Brotherhood, 'the Church of the Living God,' the pillar and ground of the truth? Did he not command them to come out from the wicked, and be separate from them? Did he not call them a 'peculiar people?' Did he not call them 'a chosen generation?' Did they not call this people 'the Brethren,' 'the saints,' 'the faithful,' etc., in a manner calculated to show that others are not entitled to these designations? Did not our blessed Master say, 'Whoever is not for *us* is against *us*?' Why should it produce pain, then, to hear the expression '*our brethren*?' or to make a distinct brotherhood? Why not rebuke Peter for saying, 'our beloved Paul?' Why not rebuke Paul for calling Philemon, Apphia, and Archippus 'our fellow soldiers?'"

And yet, at the same time, had some Methodist, or Baptist, or Presbyterian, accused him of being engaged in "making a distinct brotherhood on party grounds," he would have denied the accusation with emphasis, and have insisted that the Reformation was no new sect. It is, however, to be borne in mind that Mr. Franklin was in the twelfth year of his ministerial and the third of his editorial career when he wrote these words. His mind was clear on this subject afterward, as we shall presently see,

His "Introduction" to the *Proclamation and Reformer*, for 1850, contains the following paragraph:

"As a church, we are just getting fairly started in the spirit of benevolence, and beginning to cast about us to find facilities for doing good. In this direction we have made some important moves the present year, in forming Missionary Societies, and in taking hold of the American Christian Bible Society, the Tract Society and the subject of Sunday Schools, before in existence and in them such a sanction as will tell for ages to come. A great and glorious body of people, like ours, must have arrangements made or mediums devised through which to operate, and then we may expect its influence to be felt on the world. Thousands among us have desired something of this kind for years, and are now rejoiced in its accomplishment."

There can be no doubt but that, had he been asked what church he referred to in the expression, "we, as a church," he would instantly have responded, "Why, the Church of Christ, of course." Had some persistent inquirer asked whether the expression, "A great and glorious body, like ours," is exactly equivalent to the term "Church of Christ," or "Church of God," he would have hesitated, as well he might, before answering in the affirmative. In the same article from which this is taken we find the following sentences referring to the Reformation *as a work*:

"His most gracious system is committed to the pages of the sacred record in the New Testament, as delivered by inspired men of old. The first work of this publication will be to exhibit and defend that system before the world. We shall labor constantly to keep up distinctly the line of demarkation between the teachings of our Sa-

vior and the doctrines and commandments of men. We have all confidence in our position, with the Bible and the Bible alone, for the rule of our faith and practice. If we fail at all, it will not be on account of our position being wrong, but must be because we do not come up to our profession. Our profession is as good as we can make; for we profess to believe all the Lord has revealed, to do all he has commanded, to enjoy all he has bestowed, and hope for all he has promised. This is all we can do, and all we can enjoy. Who can do more?

“We are certain that the work being done in the nineteenth century, in religious reformation, is of the first importance, and will be referred back to with grateful feelings for many ages to come. There never was a wiser protest in all the reformations we have any account of, than that urged by the present reformation against the authority of all human creeds, as bonds of Christian fellowship. Nor should we ever cease our plea against the unjust and unscriptural authority of all human creeds in the Church of God, till the law of the Lord shall be restored to its proper authority in the Church and the hearts of the people.”

This is language suited to the situation, and savors not in the slightest degree of denominationalism.

This conception of a new and distinct denomination was very definitely expressed by one of the most gifted tongues among the Reformers. In the Third Annual Address of the Bible Society the President said:

“One of our sister denominations, standing beside us on the great question of the action of baptism, but long hampered with speculations relative to the designs of God, has, within comparatively a few years, astonished the world by the extent and success of its missions and



its home-directed efforts to disseminate the word of God and upbuild their views. With nobler confidence in the sword of the Spirit, according to our numbers, we ought to equal, if not exceed them, in achievements of such moral value."

That something more than merely sending out Bibles and missionaries was contemplated by the "organizers" of those days, we learn from the same Address:

"It was clearly stated, that while there was a peculiar propriety in making the circulation of the Bible the first measure, it would be necessary to follow it up with organisms for the more effectual enlightenment of men, by preaching and teaching, by Sunday Schools and periodicals, by publishing standard works and foreign versions, and by aiding in the education of those whom Providence may seem to set forth as chosen agents in these several fields of Christian and glorious enterprise. Once in the work, there is enough to do, and, I trust, willing hearts to do it. We began with the Bible, because here we are all at home, and there are fewer prejudices to be overcome, in reference to this object, than to any other."

The discussion of this subject began in Mr. Franklin's first volume of the *Reformer*, and was continued throughout the last volume of the *Review*. In 1845, some one, over the signature of "Paul Pry," wrote as follows: "If there is any such a Bible thing as co-operation, you will please give us the Bible name, and the Bible description of the thing so-called. I have gained some information from the writings of Reformers; but among many subjects, this is one that found me *in the dark* and *left me there*." To this Mr. Franklin responded:

"DEAR BROTHER PRY:—If you will turn to II Cor. viii. 18-19, you will find the *Bible Thing* that we some-

times call *co-operation* — ‘And we have sent with him the brother, whose praise is in the Gospel throughout all the churches; and not that only, but who was also *chosen of the churches* to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind.’ This concerted, or united act of these churches, in choosing this brother, is co-operation or joint effort in a good work. You will find by reading the next chapter, that these churches made a joint contribution to ‘supply the want of the saints,’ which is called an ‘experiment’ (verse 13) by which they glorified God, and exhibited ‘their professed subjection to the Gospel of Christ.’

“This thing of churches acting jointly, in certain cases is a ‘*Bible Thing*,’ and one which we had better *do*, than to stand still disputing about the ‘Bible Name’ of it. As it respects the manner of doing it, it is principally left discretionary with the churches; and if one ‘experiment’ does not act well, they are at liberty to try another. If a company of men can unite their means and establish a college, construct a canal or turnpike, and keep them in operation, guided only by the judgment which God has given them; what necessity can there be for a law in the Bible, specifying every particular as to how a contribution shall be raised, by several churches, and conveyed to the poor saints at any particular place, or how a brother shall be chosen by the churches and supported to preach the Gospel? All I have to say further at present is, that I am tired of hearing it plead that we must have a law specifying all the particulars in this matter, and calling for it to be pointed out, when there is no such law, and no need of any, and continuing year after year doing nothing. I say not this to Bro. Pry,

for I know not but that he may be doing all that is required, but I speak of the cause in general."

The Board of Managers of the Bible Society and Missionary Society in Indiana, in 1850, sent out an "Address to the Christian Brotherhood throughout the State of Indiana," in which the argument from "expediency" was introduced as follows :

"But there is still another question to be settled, in order to prepare us to decide the question of duty, namely, Do the Holy Scriptures authorize or permit Christians to form such societies, in order to circulate the Bible, and send Evangelists to the destitute? Now we do not say, that the Lord has given any express command for the formation of such associations, but the chapter is now read and acknowledged, and acted upon by our brethren generally, and it is to that chapter we refer to sustain these good works. The great Apostle to the Gentiles, recognized this chapter, and even went so far as to teach that some things that are lawful, under some circumstances that may be inexpedient; 'All things,' said he, 'are lawful to me, but all things are not expedient.' The same principle is set forth in the following Scripture, 'Finally, brethren, whatever things are pure, whatever things are venerable, whatever things are just, whatever things are benevolent, (mark that) whatever things are of good fame, if there be any virtue, and if any praise be due, attentively consider these things, those, also, which ye have learned, and received, and heard, and seen with me, practice; and the God of peace shall be with you.' Phil. iv. 8, 9. (We quote from the New version.)

"Here Paul commands Christians to practice whatever is just, pure and benevolent, but leaves it to their wis-

dom and circumstances to decide, in many cases, what is just and benevolent. Now let us apply this principle to the works under consideration. A number have united into Bible and Missionary Societies, for the purpose of circulating the Bible and sustaining the proclamation of the Ancient Gospel, among the destitute in the State of Indiana. Now we ask, are those objects just, pure and benevolent? Is it benevolent to send the Bible in the hands of the living ministry? Is it benevolent for Christians to unite in a well-defined system to sustain constant preaching among those who have not the means to help themselves to the Word of Life, or who if they have the means, do not know where this inestimable blessing can be obtained? If in this, then, is every brother and sister in the State called upon by the heaven-inspired Apostle, to aid, by their means and influence in these good works."

Mr. Franklin himself, at the beginning of the discussion, relied upon this "expediency argument," as it was afterwards derisively called. To a correspondent who sent him a communication on the subject, he said: "The first demand in the above is a request that we show a 'thus saith the Lord' for Bible Societies, etc. We answer that it is found in the same connection where we find a 'thus saith the Lord' for building a meeting house, for appointing a meeting at a certain place, for appointing it at a certain hour, for selecting a place to baptize, for translating the Scriptures into English, for singing and praying before preaching, for free discussion, and opening the doors of our meeting houses for those who differ from us in sentiment, about all of which the Scriptures say not one word directly."

The views of Alexander Campbell, as set forth in the

*Christian Baptist*, were constantly urged against the societies. On this point Mr. Franklin said: "We are requested to reconcile Bible Societies, etc., with the early writings in the *Christian Baptist*. This is a point we have not meditated upon, and do not intend it shall be any great concern. We do not know how far brother Campbell has changed his mind on these matters or how far he would attempt to harmonize his early writings with his present views of our societies; but one thing we know, viz.: that if he has changed his views to some extent in a matter of opinion, as all admit it to be, in the course of thirty years, it by no means justifies men in changing on the most vital points with every change of the moon."

The following explains itself, and also shows the state of mind among the Disciples in many places at the time:

"The Church of Christ in Connersville, Pa., having received of the Church Missionary Society a circular, inclosing its constitution, held a meeting to take into consideration the propriety of becoming an auxiliary society, after an impartial investigation of the Scriptures, which resulted in the following resolutions:

"*Resolved*, That we deem it to be the duty of every Christian to do all within his power for the advancement of the cause of Christ, by 'holding forth the word of life' to lost and ruined man.

"*Resolved*, That we consider the Church of Jesus Christ, in virtue of the commission given by our blessed Lord, the only Scriptural organization upon earth, for the conversion of sinners and sanctification of believers.

"*Resolved*, That we, as members of the body of Christ, are desirous of contributing, according to our ability, for the promulgation of the gospel in foreign lands; but

“ *Resolved*, That, conscientiously, we can neither aid nor sanction any society, for this or other purposes, separate and apart from the church; much less, one which would exclude from its membership many of our brethren, and all the apostles, if now upon the earth, because ‘silver and gold they had none.’ ”

“ *Resolved*, That we consider the introduction of all such societies as dangerous precedents—a departure from the principles for which we have always contended—and sanctioning the chapter of expediency; the evil and pernicious effects of which the past history of the church fully proves.

“ *Resolved*, That we also consider them ‘necessarily heretical and schismatical,’ as much so as human creeds and confessions of faith, when made the ‘bonds of union and communion.’ ”

The resolutions of the church were accompanied by an address signed by the eldership. The resolutions and address were published in the *Age* and the *Reformer*, with extended comments by Mr. Burnet, from which we make the following extract:

“ But while I do not subscribe to the notion that the church, as a specific organization, can do everything which the Lord requires his saints to do, I wish to prove that our societies assume no powers not employed in the apostolic era.

“ The Connersville elders, then, have fallen into the popular misconceptions of the official purposes of the Christian church; they seem to forget that God obviously requires of his saints many labors that are never performed by them associated as a church; and that many persons could lawfully perform, by their associated representatives, what no individual church could lawfully

or unlawfully perform. Christians may endow colleges, but individual churches do not. Christians may join with non-professors in upbuilding such and similar benevolent institutions, when, as mere members of churches, they perhaps would never accomplish anything of the kind. But these acts are none the less Christian on that account. Parents are required, as Christians, both to punish and reward their children, but these are not church acts, though they are as necessary and useful as any act of worship. The church is a worshipping assembly, and its members may and should contribute to the conversion of the world in the manner best suited to produce the result. Paul chose association. When the church at Antioch, the great patrons of Gentile evangelization, had become the powerful center of Christian Gentilism, Paul accepted a mission at their hands, as the chosen agent of the Holy Spirit, but not to the exclusion of other churches. He labored under the co-operation of churches during the greater part of his ministry. To carry out benevolent purposes, he required a committee to be appointed to co-operate with him, very much as secretaries, treasurers, managers and presidents manage the affairs of societies now-a-days. When Paul establishes the office of the 'Messengers of the Churches,' and requires that districts of churches should appoint a responsible holder and distributor of charitable funds, he deserves the same blame which is liberally bestowed on those who are forward to get up a committee of church representatives, and call them by such official designations as president, secretary, etc."

Two of the opponents of these societies at the beginning continued their opposition throughout. These were Jacob Creath, Jr., of Palmyra, Missouri, and Jer. Smith,

of Winchester, Indiana. Articles from them, with editorial responses, are found as far back as the year 1849.

We have thus far omitted a biographical sketch of Jacob Creath, Jr., a distinguished Reformer and veteran of the cross of Christ, who still survives. He was born January 17, 1799, on Butchers' Creek, Mecklenburg County, Virginia. He was in early youth profoundly impressed religiously, and struggled hard for the freedom of his soul under the confusing influences of sectarian systems. In the *Life of Jacob Creath*, by Peter Donan, we find the following account which Mr. Creath gives of his early efforts to obtain peace and pardon. He says :

“ I never saw the day when I did not desire to be good and please God, my Maker. I often withdrew to retired places and prayed to him that I might see a great light shining around me like Saul of Tarsus ; or hear a voice, informing me that my sins were pardoned. Under these circumstances nature sometimes gave way, and I went to sleep on my knees, overwhelmed with the dreadful consideration that I was forever lost.

“ In this state of mind I had alarming dreams. One of them was peculiarly impressive. I imagined that the day of judgment had come. The human race were assembled on a vast plain. The Saviour occupied a narrow pass between *them* and heaven, through which only it could be entered. And no one could enjoy that unspeakable privilege but those on whom He conferred a white ball as a token of his favor. An older sister and myself approached him together. On her he bestowed the pledge of his love, and she passed away from me into the realms of unfading beauty, glory and bliss. *Me* he repudiated.



“I was devotedly attached to my sister; and when I found that we were permanently separated, and that hell was my immortal portion, I awoke, screaming in a paroxysm of terror. Although it is more than fifty years since this incident occurred, the original impression still remains. When I found that the scene was merely a dream, I went earnestly to work to secure my salvation.”

Of his conversion he says: “When I emerged from the water, I possessed what had never fallen to my lot before, ‘the answer of a good conscience toward God.’ I felt tranquil as a summer’s eve. My ‘peace was as a river.’ I ‘rejoiced with joy indescribable and full of glory.’”

Mr. Creath was intimately associated with Campbell, Stone, Scott, and all the early reformers, and has done much through a long and eventful life, both with tongue and pen, to promote the cause of Apostolic Christianity. He has traveled extensively through the South and West, preaching the pure Gospel and exposing as but few men have the boldness to do the religious errors of this and past ages. He possesses a wonderful knowledge of the Bible and ecclesiastical history. He was called by Bro. Campbell at one time, “the historian of the Church of Christ.” He has written much for our periodicals, and his valuable productions may be found in the *Christian Baptist*, *Millennial Harbinger*, *American Christian Review*, and other publications. He has turned many souls to Christ, and still lives to defend the faith of God, full of knowledge, wisdom, faith and love, awaiting the summons to join his faithful co-laborers who have gone before.

But to return to the subject of opposition to the societies. Mr. Creath, on receipt of the circular announcing

that the question of forming a Missionary Society would be acted upon at the October Anniversary of 1849, wrote a series of opposing articles, which, after some delay, were inserted in the *Proclamation and Reformer*. He treated of this subject under the heading of "Arguments against Clerical Organization."

The following queries, with Mr. Franklin's answers to them, comprise a fair summary of the state of the discussion two years after the organization of the Missionary Society:

"1. Is not the argument used by us in favor of Bible Missionary societies, etc. (that it is an expedient plan to concentrate our means), the same that is used by the sects, in favor of their organizations?

JOSIAH JACKSON."

"ANSWER.—We presume the querist means, in the above question, by the words 'their organization,' the church organization of the sects. If so, the argument, 'that it is expedient,' we admit, is one of their arguments. But no sectarian church organization is expedient, for such an organization supplants the organization of the church of the living God, the pillar and support of truth, and nothing can be expedient which is so disastrous in its results. But the manner of distributing Bibles, or even writing and printing them, and the plan for evangelizing the world, being mainly left discretionary with us, we may insist upon one plan, because it is expedient, and oppose another, because it is not expedient. In this way Paul and Barnabas differed, one alleging that it was expedient to take Mark with them, and the other that it was not expedient. They had no revelation on the subject of taking Mark with them, and consequently were left to their own discretion, and differed so warmly about

it that they did not go together themselves. Yet they continued in fellowship. In the same way, we may differ with some of our brethren warmly on the expediency of the societies we have formed, and they may now refuse to go with us, but we hope to continue in fellowship with them, and in the same general church organization.

B. F."

"2. Did not the apostles organize each church or congregation a Missionary Society, and a Lord's day school?"

"ANSWER.—He organized every church a Missionary Society, but he did not confine every church to its own individual organization, in missionary and other benevolent enterprises. Members of the church have a right to do benevolent acts in their individual capacity, without consulting the church, as we can prove to the satisfaction of any reasonable brother; an individual church can do acts of benevolence in her individual capacity, without consulting other churches, and ten, fifty or a hundred churches can, and has a right, to fall upon an expedient, to concentrate their efforts upon benevolent objects. This was done by the primitive churches?

B. F."

"3. If God has given us a plan, and that is for each congregation to act independently, does the matter belong, like that of building a meeting-house, to the chapter of expedients?

J. J."

"ANSWER.—God has given no such plan as that each church shall act independently in *all its acts*."

The sayings of Alexander Campbell were never authority to the disciples of the Reformation in the sense that the discipline is authority in the M. E. Church. But his sound judgment on all matters of Scriptural knowledge

gave great weight to his views ; and during these discussions on ecclesiastical polity, his language was often quoted on both sides. The *Christian Baptist*, a monthly periodical issued by him for seven years, commencing in August, 1823, had as much to do in shaping and fixing the views of the Reformers, as ever any one man's writings had to do with the views of a religious community. For this reason, what he said is a matter of interest to us. His language is so clear and definite, that we only need one or two short extracts to understand him perfectly. On page 15 (we quote from D. S. Burnet's reprint of 1845), in answer to the question, "How, then, is the Gospel to spread through the world?" Mr. Campbell says :

"The New Testament is the only source of information on this topic. It teaches us that the association called the Church of Jesus Christ, is, in *propria forma*, the only institution of God left on earth to illuminate and reform the world. That is, to speak in the most definite and intelligible manner, a society of men and women having in their hands the oracles of God ; believing in their hearts the Gospel of Jesus Christ ; confessing the truth of Christ with their lips ; exhibiting in their lives the morality of the Gospel, and walking in all the Commandments and Ordinances of the Lord, blamelessly, in the sight of all men. When spiritual men, *i. e.*, men having spiritual gifts, or, as now termed, miraculous gifts, were withdrawn, this institution was left on earth, as the grand scheme of Heaven, to enlighten and reform the world. An organized society of this kind, modeled after the plan taught in the New Testament, is the consummation of the manifold wisdom of God to exhibit to the world the civilizing, the moralizing, the saving light, which renovates

the human heart, which elevates human character, and which prostrates in the dust all the boasted expedients of ancient and modern times.”

Again: On page 70, he defines and affirms of the Church, as follows:

“It is a society of disciples professing to believe the one grand fact, voluntarily submitting to His authority and guidance, having all of them in their baptism expressed their faith in Him and allegiance to Him, and statedly meeting together in one place, to walk in all His Commandments and Ordinances. This society, with its bishop or bishops, and its deacon or deacons, as the case may require, is perfectly independent of any tribunal on earth called ecclesiastical. It knows nothing of superior or inferior church judicatories, and acknowledges no laws, no canons, nor government, other than that of the Monarch of the Universe and his laws. This Church, having now committed to it the oracles of God, is adequate to all the purposes of illumination and reformation which entered into the design of its founder.”

The force of such teaching stood greatly in the way for a time after the organization of the Bible, Publication and Missionary societies. Preceding the “Anniversaries” in 1851, Mr. Burnet felt called on to make the following remarks on “*The Christian Baptist* and Bible and Missionary Societies,” in an editorial for the *Proclamation and Reformer*:

“About the time that the *Christian Baptist* was commenced, much worldlyism was admitted to a place in the list of means employed in the support of these and kindred institutions. The editor and his coadjutors, who, like Luther, attempted a reformation of the Church, fixed their eyes upon these departures from the simplicity of the

Gospel and Christian worship, and lashed them without mercy and with great effect. Lotteries to build places of worship, the appropriation of sums realized in horse-races, etc., etc., were duly recorded and castigated ; but, unfortunately, terms were often employed which the same writers would now be far from using. Sometimes the institutions themselves, confounded with such abuses, shared in the general condemnation, and the position of many of our churches was quite equivocal on the whole subject of general organizations for Bible and Missionary purposes. To be sure, there was much objection to the manner in which these institutions were conducted, as well as the way in which they were supported. But the feeling on this subject has been much modified for the better. We now have our Bible, Missionary and Tract institutions, and Brother Campbell himself has accepted the presidency of one of them. With very little exception, our brethren are warmly advocating and aiding to sustain them. Indeed, some of us, as documents will show, never swerved from a firm attachment to them. The subjoined extract from the *Millennial Harbinger* will serve to show how that deservedly popular magazine now regards the whole subject, and also serve to correct any improper impression which some of the early articles of the *Christian Baptist* may have been the occasion of creating. Much of the same kind could be quoted :

“ In view of the facts and truths which we have been contemplating, we cannot avoid the conviction that Christian churches were constituted by our Lord his ‘ primary societies ’ for the work of evangelization. Not that we believe, as some have thought, that every church, acting as an isolated body, ought to appoint and sustain a missionary among the heathen. Evidently, this

is an impossibility. For, in many cases, a single church has no missionary to appoint; and in many others, where the missionary might be found, there is a want of ability to sustain him. But it is the duty of each to do what is possible. And the fair conclusion is, that, as the realm of heathenism is before the churches, as a common field, and as the work of evangelization lies before them, as a common cause, they should become 'co-workers' for its prosecution. And where scattered bodies of people are called to act together for a common end, the mode which reason and Scripture both suggest, is, that of acting together, by means of 'messengers' or delegates. We do not believe that the churches were ever called to act together by means of delegates for a government, or from the exercise of supervision over each other; but that they are called thus to act for the common object of evangelization. When bodies of delegates are appointed and convened for such a purpose, to carry out the great aim of the commission, whether they spring from one small district, and are called an 'Association,' or from a still larger one, and are called a 'General Convention,' we believe that it may be truly said of them, in the language of Paul, 'They are the messengers of the churches, and the glory of Christ.' "

The opposition made itself felt, so far that in the next year after the organization of the Missionary Society, an important amendment, "in the spirit of conciliation," became necessary. The following is Mr. Burnet's editorial note of it:

"During the meetings, in accordance with the notices given last year, there was opportunity given for suggested amendments to the constitutions of the several societies, and after much discussion, the more completely to perfect

these instruments, the whole subject was referred to D. S. Burnet, Jno. T. Johnson, L. H. Jameson, T. J. Melish, Jno. T. Jones, John F. Fisk and Jacob Burnet, Jr., as far as the Bible and Missionary societies were concerned, and the constitution of the Tract society, to A. Campbell, D. S. Burnet, James Challen and T. J. Melish, by which committees the constitutions of all the societies were so amended as to abolish, hereafter, any future life-memberships, and life-directorships, so as not to interfere with rights already vested. These conclusions were in the spirit of conciliation, arrived at with great unanimity. Upon the whole, there was more unanimity than last year, and other valuable advances made concerning which we shall speak hereafter."

But the opposition gradually died away, and within three years almost entirely ceased. Alexander Campbell approved, and was for years nominally president, although so advanced in years and feeble in strength that he never presided over its sessions. He was present a number of times, and read an address at the opening of its sessions. The *American Christian Review* shortly rose to the zenith of its influence, and its editor, in the full possession of his vigor, gave the Society his unqualified support. Most of the leading men among the Reformers attended the meetings, and by their presence gave it countenance, although only a few really took any active part in its doings. The Society apparently had a clear field before it, and its friends were jubilant over its grand success.

In these days of its exaltation, the American Christian Missionary Society assumed for itself that it represented a "Christian brotherhood at large."

Alexander Campbell, in the days of his activity, had compiled a Hymn Book which for years was the standard



psalmody among the Reformers. Many began to regard it as out of date and greatly needing a careful revision. Finally, the Missionary Society presumed to appoint a "Hymn Book Committee," who presently prepared a new compilation, in the "introduction" to which it was announced that, "This Hymn Book is the result of an agreement between ALEXANDER CAMPBELL—the former proprietor of the Christian Hymn Book—and the Christian brotherhood at large, as represented in the American Christian Missionary Society." The term "Brotherhood of Disciples," was used in the same connection. The production of a new Hymn Book, and especially when the need of a new one is generally conceded, could hardly become a source of strife. The new book gave pretty general satisfaction, and the whole affair passed with just a moiety of grumbling, that "making hymn books was not exactly missionary work." Sundry measures looking to education, especially to the education of ministers, came up, most frequently, however, in the State Auxiliary Societies, and were sometimes objected to as out of place, but generally suffered to pass. On the question of slavery the Society decided that it was not empowered to act, and adopted the views entertained by Mr. Franklin. The ultra anti-slavery men for this reason withdrew and organized a "Northwestern Christian Missionary Society." The Society was at the summit of its popularity when the war of secession came on. The popular excitement rose almost to a phrensy, and few could withstand it. The *American Christian Review*, then, without doubt, the most popular religious periodical among the Disciples, was opposing the enlistment of Christians as soldiers, which led to a charge of "disloyalty" against the Disciples generally. Many members felt that the accusation

was unjust, denied that the *Review* fairly represented the "brotherhood," and demanded an expression from the Missionary Society of disapproval of the rebellion and of sympathy with the government. A series of "war resolutions" was passed by all the Conferences, Synods, Associations, etc., of the denominations. Similar resolutions were introduced into the annual meeting of the American Christian Missionary Society in 1861. A point of order was instantly raised. The chairman decided that, under the exigencies of the times, the resolutions were in order. An appeal was taken from the chair to the house, and the chairman was overruled. Great excitement prevailed, but that ended the matter for that year so far as the Society was concerned. People already prejudiced against the Disciples appealed to this as undeniable evidence that the "Campbellite Church" was a disloyal church. The next year the resolutions were again introduced, and again the point of order was raised. Vice-President Errett was in the chair. With an explanation that his decision was not that of the person in the chair, but that of the chairman, he decided, as instructed by the vote of the meeting the year previous, that the resolutions were not in order. Appeal was taken and this time the resolutions were voted to be in order. They were passed.\* There were present at the time a large number who would have voted against the resolutions anywhere. There were many more who accepted the sen-

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\* It may be added that in 1861, after these resolutions were declared out of order, the Missionary Society was adjourned for a few minutes, and the members convened in a mass meeting as individuals. A chairman was chosen and the resolutions were introduced and passed with but little opposition. This showed that the action of the Society was not upon the merits of the resolutions, but upon the propriety and right of such action in a Missionary Society.

timents of the resolutions politically, but believed that the Missionary Society had gone beyond its limit in acting at all upon a political question. Both these parties thereafter withdrew from the support of the Society, and it began to decline. The general devastation created by the war cut off very much of the financial support which the Society had received.

Between these two influences, the Missionary Society had so far lost public favor that by the close of the war public opinion was ready to be turned against it. In 1865 the discussion of the propriety and righteousness of such organizations was renewed. The direct attack was, of course, upon the American Christian Missionary Society, because it, with the auxiliary societies, was the only general convocation among the Disciples.

We shall attempt no outline of the argument, as the points made in it, excepting the charge that the Society had failed in the work for which it was organized, are before the reader. The main question involved was the pure congregationalism to which the Reformers had been educated by Alexander Campbell in the *Christian Baptist*, and by Barton W. Stone in the *Christian Messenger*.

A number of the periodicals of the Reformation refused their columns to the discussion. But the *Review* was opened to it, and as it circulated everywhere, the people generally were awakened to a consideration of the subject. Mr. Franklin himself for some three years took no part in the discussion. But it was noticed that he had ceased to plead for the Society, and that his son was one of its most persistent opposers in the columns of the *Review*. Many suspected that he was the instigator of the articles written by his son, and this increased the personal opposition to him. But the fact is that his mind was under-

going a change in regard to the denominationalism of the Reformation. He had been a fervent advocate of the societies, and his influence had contributed in no small degree to make them what they were. But he was disappointed in the results. He began to conclude that they had not done what they were expected to do, and had assumed a prerogative as a representative assembly which did not belong to them. And it was not long until it became evident that his sympathies were with the opposition, although he said nothing.

In the languishing condition of the Misssionary Society an effort at conciliation and compromise was made. A committee of twenty persons was chosen to take the whole matter under advisement and report at a convention to be held in Louisville in 1869. The committee reported for the dissolution of the Missionary Society and the substitution therefor of a "plan of Church cooperation," which after its adoption became known to the public as the "Louisville Plan." The principal features of this plan can be readily learned from the following extracts from the constitution :

ARTICLE I. This organization shall be called the *General Christian Missionary Convention*.

ART. II. Its object shall be the spread of the Gospel in this and in other lands, according to the following plan of church co-operation :

*Section 1. (a)* There shall be a General Board and Corresponding Secretary.

*(b)* A Board and Corresponding Secretary for each State to co-operate with the General Board.

*(c)* District Boards in each State, and a Secretary in each district, whose duty it shall be to visit all the churches in his district, in order to induce them to accept the missionary work as a part of their Christian duty,

*Sec. 2.* There shall be an annual convention in each district, the business of which shall be transacted by messengers appointed by the churches ; an annual convention in each State, the business of which shall be conducted by messengers sent from the churches of the State, it being understood, however, that two or more churches, or all the churches of a district, may be represented by messengers mutually agreed upon ; and an annual general convention, the business of which shall be conducted by messengers from the State conventions.

*Sec. 3.* The General Convention shall annually appoint nine brethren, who, together with the Corresponding Secretaries of the States and the Presidents of the State Boards, shall constitute a General Board, who shall meet annually to transact the general missionary business, and appoint a committee of five to superintend the work in the intervals between their annual meetings.

Mr. Franklin endorsed the plan as a good compromise measure and tried to make it succeed. But he could not work in such spirit and hope as he had done for the Society, and the Disciples would not give it their moral and material support. The discussion in the paper was shut off for some time ; but this course gave dissatisfaction to many persons, and availed nothing toward the success of the new plan. The parties for and against it corresponded very nearly with the parties already described and known as "progress" and "anti-progress." Finally, Mr. Franklin turned against the new arrangement and pronounced it a failure. The outcry at this change of front on the part of the *Review* was very great. A flood of discussion followed, a great deal of which was wholly uncalled for and very intemperate. We shall only make

room for the following editorial, which appeared in the *Review* of January 11, 1876 :

“In another column the reader will find an article from our worthy brother, John B. Corwine, and we have two more from him, equally as clear and conclusive as the one we publish, in which he proves beyond a reasonable doubt that the editor of the *Review* is not infallible, or certainly that he has not been in his past history ; that he recommended the Louisville Plan in 1869, but now opposes it ! This he has shown up with much ability, and greatly to the disadvantage of the editor of the *Review*. True, that matter has been explained in our columns again and again ; but, then, it must be explained and discussed more and more. When other men commit a blunder, and afterward confess it, they are generally forgiven, but there appears to be no pardon for the editor of the *Review* ! He has made a blunder and the law is, ‘The soul that sinneth, it shall die.’ Ezek. xviii. 20. If he swore the horse was *sixteen feet high*, he must stick to it. If the editor of the *Review* once went for the society scheme, wrote and published many things in favor of it, and thought it was right, he must think so forever, in defiance of all his experience in the matter, the demonstrations he has had, a more mature study of the Scriptures and thorough knowledge of them, and the history of religious operations ; and though fully convinced that the whole of these schemes are wrong, he must continue to write and publish as much as ever in favor of them. Is not a man to be allowed to learn anything in a public life of forty years ? Or may all other men learn something, and when convinced of error, turn from it, but the editor of the *Review* must never learn anything, nor change his course from wrong to right ? Must he carry

the meal in one end of the sack, and a stone, to balance it, in the other end forever, though he has learned, that, by dividing the meal and leaving the stone, he can carry twice as much?

“As we have said, we have several documents before us from our worthy Bro. Corwine, in which he has labored the subject, brought it up from different angles, and showed up the editor of the *Review* in a most masterly manner. He has anticipated the reluctance the editor would feel in publishing the exposition of his inconsistencies in his own sheet, and demanded a return of the documents, if not published, that he might publish them in some other paper. This, of course, alarmed the editor of the *Review* and brought him to terms. He must therefore, succumb and publish these documents, and let his readers see what those attentive had long known: that he has said many things favoring and even advocating the different society schemes we have had; probably as much and with as much force as any other man among us. We confess that the editor of the *Review* is fairly and fully convicted by our able Bro. Corwine, of having been a society man and saying many things favorable to the society schemes. This our columns abundantly show. We do not, therefore, propose to stand any trial, but come forward in open court and *plead guilty*. We are at the mercy of our judges, and can only beg their clemency. May it please their honors to hear us a few words?

“We were not present when the first society among us was born. We never did anything toward originating any one of the societies we have had. Our name was put on the list, without our consent or knowledge, as one of the Committee of Twenty, appointed to devise a plan previous to the bringing out of the Louisville Plan, but

we were not present with the Committee at any time during their work on it, did no part of the work, and had no idea of having anything to do with it. We shall have occasion to refer to this matter again further on.

“We held all conventions at a discount for many years, in the early part of our operations, and stood pretty firmly on the position taken in the early articles in the *Christian Baptist*. But we continued to attend the conventions generally, and found much enjoyment in meeting so many men all enlisted in the same work. Not only so, but explanations were constantly being made, that our conventions were only *advisory*, *voluntary*, and had no *authority*—that they were limited strictly to *missionary work*, and had no right to interfere with the *independence of the churches*. We also had a clause in the constitution of some of our societies limiting the conventions to missionary work. With this view, and trying all the time to be satisfied, we became reconciled to them, and thought we had them safe. That great man and master spirit, Jacob Creath, as he has recently mentioned, wrote us nearly thirty years ago, objecting to conventions as dangerous bodies, and entreating us to have nothing to do with them. We published some of his articles, and probably declined some of them, making the best defence we could.

“We at one time took the position of Corresponding Secretary for the General Society for a short time—six months, if our memory is not at fault—agreeing to give it one-half our time, and to receive a compensation of six hundred dollars a year. Our recollection is, that we received *three hundred dollars* for our services. We never heard anything about our “*exacting*” the pay, or there being any necessity for it; but it was the understanding



that we should have it, and we received it. We beg to be forgiven this wrong. We soon saw that, though we were doing work enough and more than enough to earn what was given us, that we were not doing the cause of the Lord *good enough to justify our continuing to receive it*, and, as the best thing we could see that we could do was *to stop it*, we *promptly resigned*. This was the only *three hundred dollars* we ever received for labor in the cause that we are satisfied did not do any good.

“We have given close attention to the money solicited and contributed to the Bible Society, the first one created among us, and what went with it, and we are satisfied that it amounted to nothing of any importance. That society has been long since abolished. We then brought into existence a Publication Society. After all the fine things said in favor of that scheme, in which we participated, the logic of events compelled us to abolish it as a useless appendage. We can not tell the amount of money contributed for these two enterprises; but whatever it was it went for nothing. A few years since, a Publishing Association was established in Cleveland, O., reputed to have subscription to the amount of \$25,000. That money, so far as paid, was all sunk and no capital stock left. Some kind of a stock company has been set on foot in St. Louis, Mo., purporting to have shares to the amount of \$100,000. That, we think, is in doubt. We sent a missionary to Jerusalem, and spent a considerable sum of money on that mission, but have nothing to show for it. We sent a missionary to Liberia, and he died before he had time to do anything. That fell through. We spent many thousands on a mission in Jamaica, and that has fallen and amounts to but little.

“In the past six years we have paid to one man for

salary, traveling expenses, stamps, stationery, etc., some \$15,000 to \$18,000, and to half a dozen State Secretaries a little less each. We have had agents in the field that did not raise money enough to pay their salaries. We have had schemes for building meeting-houses by societies, and men out raising money for these enterprises, and money has been paid, but houses not built. We do not condemn the good men that have been in these schemes and advocated them. We did the same. But must we shut our eyes on matters of *fact*, and not only believe without evidence, but against evidence; against the stern logic of events; without a precept or an example in the Bible that these schemes are good, wise and scriptural? We can go for them no further nor longer, without going against light and knowledge, the clearest convictions of our inmost soul. With what face can we come before the people, with all these matters before us, and ask for more money to go into any of these schemes?

“Shall we talk of “going into all the world and preaching the gospel to every creature?” There is no *preaching the gospel* in these schemes. They have deceived and disappointed us, and proved themselves to be useless for good. They have demonstrated themselves to be dangerous to the safety of the church and the gospel itself, and what remains for us to do is to let them alone; as Bro. Creath says, “have nothing to do with them.” We know how the commission reads, but there is nothing in that calling for the people of the Lord to send up their money to some stall-fed agent, who is standing ready to catch it, with the idea that he will see to having the gospel preached in all the world. You see to it that what you give goes to the support of some man who is preaching. Do not submit to the idea that you *can give the money*, but *can*

*not tell* where to apply it. Tell the agent to go and preach ; do good work ; save sinners, and you will help him ; but that you have no use for him as “ a middle man ! ” We want the agents in the field *at work*, and not perched somewhere waiting for the money to come out to them, to send somebody else to preach. Let them go out and work, earn and eat their own bread, and not make the poor preacher, that does the work, dependent on them for his rations. See to *dealing out the rations yourselves*.

“ As we said before, we had no hand in getting up the Louisville Plan ; but after we heard it read, and saw the unanimity of feeling that appeared to prevail, we feared that if we refused to acquiesce in it we would appear contentious and in the way of what appeared generally to be regarded as a good thing, and made up our mind to go for it, and did so in good faith. Probably, under all the circumstances, it was well as any way that we did so, and thus give the matter a fair trial. We tried to carry it, till we found we could not, with the incumbent at the head of it. But we do not now go against it merely because it is not a good human scheme, or because it did not succeed ; but because it is a *human scheme*, with the intention to go against all schemes of the kind. We put it and all the conventions and human creeds on the same footing, and go against them because they are *human* ; originated in *human wisdom* and not in the *wisdom of God*.

“ We make no issue about spreading the gospel, or about *State lines* ; we pay as little attention to *State lines* as anybody. Our issue is about schemes that do not spread the gospel at all—that do not support the men that spread the gospel—schemes that raise but little money, and give all that to men that do not spread the gospel. We want apostolical example, practice—that *raised more, did more work*, and supported the men that *did the work*.”

The "Louisville Plan" failed so completely that, for the last two or three years of the effort to work by it, there was not money enough raised to pay the salary of the Corresponding Secretary, and it was therefore abandoned.

A "Foreign Mission" has been since created, and excites no opposition, because there seems to be no disposition manifested in its management to carry it beyond its legitimate sphere of missionary work.

The Disciples now comprising the Reformation exist at present in the simplest form of congregationalism. There is no vestige of a federation, nor anything which can be recognized as a representative assembly. And it seems to be a fixed purpose among them to continue in this condition, as the best in which to combat the partisan spirit begotten by denominational organizations.

## CHAPTER XVII.

THAT many of the Disciples were alienated from Benjamin Franklin in the latter years of his life is part of his history. The circumstances that led to this alienation are part of the history of the times in which he lived. If it were a mere personal matter between him and them, the propriety of keeping the facts in remembrance by so public a record as this might reasonably be questioned. But the only reason why so many, not only withdrew their support from him and his *Review*, but became active in the effort to counteract his influence and to break down his periodical, was his inveterate opposition to their methods and measures. He was accused of personalities, and presently, of general charges where he could give no specifications. He was berated as an editorial pope, who, elevated by some unfortunate circumstance of the times to a position of immense power, hurled his anathemas upon the head of all who chanced to offend him, while the next breath of the complainer, pronounced him an unlettered ignoramus and unworthy of dignified consideration. He was assailed by vociferous denunciations from the very men who had just been trying to overwhelm him with their silent contempt.

The history of the Reformation for the past quarter of a century is not altogether pleasant to dwell upon. Were we acting from mere inclination, we would gladly withhold some facts that now form a large part of the later history of a people whom God has called to a great and noble work. We would greatly rejoice to see the

healing of the wounds made by years of disagreement and discussion often characterized by wrangling and strife. But it is our duty to record facts and not to make them. The sacred history which God has given for "a lamp to our feet and a light upon our pathway," is as faithful in recording the idolatries and wanderings of the Jews as in the narrations of their obedience to God. A disposition to cover up iniquity was one of the charges brought by Benjamin Franklin against the "progressives," while they accused him of thrusting forward and giving unnecessary publicity to matters that would better be hid. Deception and dissembling are not to be enumerated among his faults. If he disliked the course pursued by a writer or a preacher he hesitated not to say so, and spoke so plainly that everybody understood him. This was so well known that when he complimented any one his utterances were taken at the full force of their meaning. He certainly never flattered anybody.

We have already given a summary of the questions that gave rise to serious discussions, and made mention of some of the persons concerned in matters of public interest. We shall, in the present chapter, give additional details which will help to a better understanding of matters heretofore passed too lightly.

The speculations upon the "inner consciousness" of Christians appear to have been started by the promulgation of Prof. R. Richardson's views in regard to the indwelling of the Holy Spirit. He held the views entertained by many others before and since, that the promise of the Holy Spirit as a paraclete was not to the apostles only but to all Christians. The Spirit, personally present in the believer, operates upon his spiritual nature so as to quicken his perception of truth and give him a better

realization of the truth of the promises than can come of a mere intellectual conception.

Some younger men, so lately from school that the definitions of mental philosophy filled the angle of their intellectual vision, were fascinated with Prof. Richardson's reasonings. And when he wrote his essays against Locke's philosophy, these younger men became inflated with the conceit that a new phase of the Reformation was about to be developed, which would eclipse all that Alexander Campbell had done. It was more than intimated that Mr. Campbell had done well in recalling attention to the fundamental principles of Christianity; but he and others had dwelt long enough on "first principles," and the Disciples should leave these and "go on to perfection." They began to talk and write about an "objective" and "subjective" religion. The "inner consciousness" of the Christian, quickened by the power of the ever present and powerful paraclete, seizes upon "the things of the spirit" and enjoys them as present realities. This is the subjective religion which makes the Christian happier and more spiritual. The masses of the Disciples, who live in hope and walk by faith, believing all that prophets and apostles have spoken by the Spirit, and trusting the promises of their Lord, were held, with an affectation of pity for them, as plodding along, after the way of Locke's exploded philosophy, with only an objective religion—they were blinded, and trusting only in words and ideas where they were entitled to the things represented by the words. If any one quoted to them the language of Peter, "In whom (Christ) though now ye see him not, yet believing, ye rejoice," they did not attempt a different exegesis. The answer was "That is a mere objective view of Christianity." There is a "higher law" of our nature, a spiritual

perception which is to be quickened by the Holy Spirit, and without which quickening none can be spiritually minded or enjoy the things of the Spirit.

There is no subject on which the promulgation of a different view from that current among the Disciples could have created a greater sensation. They had fought and won a tremendous battle on abstract spiritual regeneration, and the doctrine of total hereditary depravity, out of which it grew. This doctrine of an "inner consciousness" was regarded as a mere revival of the old dogma, and there was but little patience manifested towards its advocates. Mr. Franklin attacked it at once, as calculated to subvert the Gospel wherever it was believed, and was by no means sparing of the men who took the lead in its advocacy. We have already given account of his tilt with Mr. Anderson in regard to Prof. Richardson's essays. The younger men he regarded as at once more ultra and as having less discretion in the advocacy of the theory. Many regarded him as being too severe, and as giving too much prominence to obscure men. But he did not think so. He traveled as widely as any one man could, and carried on an extended correspondence with persons in all parts of the country. He insisted that there were preachers enough in it to make an extended "defection," if their work was not "nipped in the bud." The parties were not mere friendless adventurers. And they were complicated with other matters, which had by that time begun to disturb the harmony among the Disciples, so as to awaken the sympathy of many who would doubtless have accepted their theory had not the exposure been so prompt and so thorough that the masses soon came to understand the bearing of the speculation, and rejected it.

The three persons who became the most prominent in



the agitation of this subject were, Thomas J. Melish, of Cincinnati, I. N. Carman, of Ashland, Ohio, and W. S. Russell, of Jacksonville, Illinois. These tried to persuade the people, and probably believed themselves, that theirs was a new doctrine. Yet there are some circumstances indicating that their new views would be so much more acceptable to the religious parties around them that they would be regarded as orthodox. They evidently sought to fraternize with those parties, and, when they failed to establish themselves among the Disciples, they readily found more congenial ecclesiastical relations among the Baptists.

“The defection,” as Mr. Franklin called it, is a frequent subject in the *Reviews* issued during the years 1857 to 1861 inclusive. His course in opposition to it may best be learned from his own writings, and we shall have him speak for himself as far as possible. In an editorial, April 12th, 1859, he said :

“We have tried to construe things we have seen among us in a favorable light, and to keep up the conviction that no evil was intended. But it is all in vain ; the conviction *is there, deep and strong*, and though we desire to remove it, have tried to have it removed, it only becomes deeper and still deeper, that *evil*, most *ruinous* and *mischievous evil is intended*. We have tried to believe that it was confined to a narrow limit, that but few were infected, and that it would not amount to much. We do still think, that so far as the private members are concerned, it is confined to but few ; but the defection among public men, among schemers, wire-workers and would-be-wire-workers, we are satisfied, is wide enough to make it a very serious matter. When Mr. Ferguson lost his love for the principles of the Gospel, entered upon his wild and idle

speculations, apostatized and fell, we were surprised to find how many sympathizers there were with him, and how many were hanging but loosely to the faith. When they saw how speedily he went to ruin, they retreated. Till the present defection, they were still, and all was quiet. But an opening is now made, a new phase is turning up, and perversions are being made, ruinous to all the great work we have done or are now doing. We are satisfied an effort is now determined upon to renounce, insidiously repudiate, and covertly sink all we have done and are now doing. We have some men among us, who have accidentally fallen among us, without ever being of us, ever having the work we are engaged in at heart, or having any sympathy with us; who have a deep and settled opposition to the main principles developed, advocated and maintained by Alexander Campbell. These are restless spirits, unhappy souls, never hearty in anything unless it be murmuring, complaining, opposing and pulling down what has been built up by the greatest sacrifices, incessant labors and determined perseverance of other men."

The next issue gives the following account of the course pursued by Mr. Melish in the Church of Christ, on Sixth street, Cincinnati:

"We complain not that a man should preach anything, not excepting Mormonism, if he determines thus to dispose of himself; but then, there is a bold, manly and straight-forward way to do even this. Let a man take his own proper platform, stand upon his own proper basis, sail under his own proper colors, and preach his doctrine in its own proper name, and not impose upon those for whom he has no affiliation, and with whom he has no fraternity. Nothing is more loathsome than to be bored with the miserable drivellings of men in a fellow-

ship where they have no heart, among a people with whom they have no sympathy, and pretending to be in a cause which they would sink. Nothing is more disgusting than to sit and listen to one of these week after week, while he reads nothing, learns nothing, and produces nothing, except some stupid, antiquated, and oft-exploded notions familiar with all the sectarian parties in this country thirty years ago, under the silly conceit that he is 'going on to perfection,' that he is 'progressing,' 'advancing in knowledge,' etc., etc. Several of these are now among us, and no man living can tell what they believe; or what they preach. They know not what they hold. They agree in nothing, that we are aware of, unless in disliking the main principles we as a religious body have maintained and defended for many years. There are now at least three factions of these, one in Cincinnati, one in Jacksonville, Ill., and one in Ashland, Ohio.

"So far as those in our city are concerned, there are not more than three or four to whom we attach much blame. Some three or four of them have acted very badly, and have done the cause about as much injury as was in their power. The two principal men in the work commenced their inharmonious work several years ago. We shall not attempt a description of all their little maneuverings, twistings and turnings. But we can not let them pass without a sketch of their course. They were entrusted with the management of building a meeting-house, and went beyond the ability of the church in the expense, and involved the church in a debt of some \$6,000, after the brethren had paid what they felt able to pay. They then, contrary to the wish of most of the members, pressed instrumental music into the church. Many other little devices were resorted to, disagreeable to

a large number of the members, among whom were many of the old and more substantial of the body. Meantime, one of their number wrote an article signed, 'A Seeker after Truth,' which appeared in the REVIEW for 1857, and was accompanied with some pretty stringent strictures, editorial. 'Seeker after Truth' probably concluded that he would find more truth than he was *seeking after*, and closed with article number one.

"Meantime, this same 'Seeker after Truth,' otherwise T. J. Melish, commenced preaching the Spirit, praying for the Spirit, and opposing the preaching of 'first principles;' yet, almost his entire discourses related to first principles. He professed to have experienced a great change since advancing into the new light, and put up superior claims to spiritual illumination. He scarcely ever spoke without speaking of the superior joys since his advancement in knowledge, at the same time evincing repugnance to the writings of Mr. Campbell, especially the *Christian Baptist*, and the success of the principal men among us. The new doctrine concerning the Spirit was in every sermon and prayer. After we had delivered a discourse in the church one night, he prayed very fervently for us that we might receive the Holy Spirit, and explained to the Lord in his prayer, that 'except we are born of the Spirit, we can do nothing.' Elder Geo. Tait also professed a great advancement in knowledge, very superior enjoyment and extended peace, since the dawning of the new light. They proceeded so far as to cease to call upon persons to participate in the social meeting, professing each one to speak, sing, or pray, as moved by the Spirit. Many of the members of the church, seeing these silly and empty pretensions, and penetrating through the shameful farce, knowing that, lying at the bottom of

it all, there was a hatred of the main principles that distinguished their profession from everything around them, became utterly disgusted and would only attend the meetings for celebrating the Savior's death.

“ Things had now come to a crisis. The church was constantly declining. Two distinct parties were forming. Eld. Henry Hathaway had left Covington and come to the aid of the brethren, to try and save the church. The heavy debt was pressing upon it, and it was feared it would have to be sold. We had sold our church property on Clinton street, and were deliberating on occupying the property on Freeman street donated by Mrs. Judge McLean to the Disciples. We were generally advised by brethren in the city, and many out of it, to unite with the brethren on Sixth street, where the defection was, try and save the church, assist in paying the debt, and thus save the cause from shame. This advice we took, and the main part of the members united with them, since which arrangements have been made to meet the debt. Before we united with them, we had a mutual understanding that we would try and have no participation in the doctrinal difficulty among them. When we were received, Eld. Melish harangued us on the new doctrine, and subsequently every time we heard him preach or pray. We paid scarcely any attention to it, and never replied to anything said by him. Every little device they could think of, was employed to annoy those who differed from them.

“ There were now two bishops in the church, Elder H. Hathaway and T. J. Melish. Meantime, the church, with much unanimity, elected Bro. G. W. Rice to the office of bishop. Some two or three of the defection probably made some objection, but we are not aware that any voted against him. The usual restlessness continued, and the

defection generally ceased to attend meetings unless some one supposed to be favorable to the party was expected to speak. Thus things continued till some two months ago, when a written petition was presented to the church, with thirty-nine names signed, requesting the church to grant the persons whose names were signed, letters of recommendation and dismissal, that they might form another congregation, alleging that they intended to preach the same doctrine and remain in the same faith of the church they were leaving. Explanation was made that they had consulted Bro. Challen in reference to the step they were taking, and that he had advised them to do it.

“It was also reported, probably in private, that Brother Hopson, who was then in the city, had also concurred with them and advised them to leave, as they were about to do. It was moved and carried to defer action upon their request a few days. Before the time for action, Bro. Challen was written and Bro. Hopson was conferred with, on the subject, and both say decidedly that they never gave any such advice. The church, without a dissenting voice, refused to grant them letters. They then “went out from us because they were not of us,” though expostulated with by Elder Walter Scott with tears, at the time; and have since, we are informed, been meeting in a hall.

“The church since is in peace and harmony, the attendance larger than before and the Sunday-school fuller; and we hope soon to have an evangelist who shall devote his energies to the interests of the congregation. As we occupy a prominent place there, we thought it due to the brethren abroad that we make this much of a statement and explanation.”

Mr. Carman's history in connection with the church at Ashland, Ohio, is very fairly given by himself, in a communication published in the *Review* for January 17th, 1860. The communication, and the editorial comment thereupon, shows that the "defection" was closely connected with other matters than the influences of the Holy Spirit, and suggests why the leaders in it received so much sympathy from men who would not openly espouse their cause. We insert both entire :

"The undersigned, late pastor of the church of 'Disciples,' in Ashland, having felt himself constrained to withdraw from his pastorate, and, more recently from the church also, seeking, meantime, and obtaining, the opinion of a council relative to certain public acts and teachings of his, which had been called in question by a portion of his congregation, offers this brief statement in explanation of his course and position.

"The ground of dissatisfaction with his course he believes to have been two-fold, and that it may be fairly stated thus :

"In the matter of church policy, he having been regularly ordained to the pastorate, assumed and acted on the position that the pastor has control of the pulpit, and that his relations generally to other officers of the congregation are such as recognized in no other denominations holding to the congregational form of government. He also held that an evangelist, or minister without a local charge, was officially amenable to the denomination at large, as represented by her ministers, instead of being answerable therefor to the particular church where he might hold membership.

"In respect to doctrine he had taught—

"1st. Salvation by grace, as contradistinguished from

salvation by law,—grace being the sole principle of the sinner's acceptance through Christ.

“2d. Faith, the only conditioning principle in the sinner's acceptance of Christ.

“3d. Baptism, as affecting no more than declarative justification and an enrollment in the visible kingdom of Christ.

“4th. The Holy Spirit, as personally and directly the agent converting and sanctifying men through the Truth.

“5th. The utility and declarations of faith, as needful to show how a church takes the Bible as its only rule of faith and practice.

“6th. The need of greater agreement in such *understanding* of the Bible for *church* than for *Christian* fellowship.

“7th. Fraternal recognition of all evangelical churches, as parts of Christ's visible kingdom, so as to discountenance sectarianism without identifying it with denominationalism.

“Such were the matters of difference between church and pastor.

“These, in substance, were at length mutually submitted to a Council of Ministers and Elders from abroad, both parties agreeing to abide by their opinion.

“The council gave their verdict to the effect that they found the late pastor's course ‘schismatical in its tendency and destructive of the interests of the cause of Christ,’ and his teaching ‘tending to produce dissension and division in the church of God;’ and that they could not ‘consistently recognize as a faithful minister of the word’ such a teacher.

“In the face of this verdict, however, the council carefully explained, on its delivery, that it was ‘*not intended*



*to have the effect of changing said ex-pastor's church relationship!*

“Notwithstanding this strange disclaimer, the undersigned feels no disposition to remain where his labors in the Gospel are not approved, nor to hold a membership in any church by mere sufferance. Much less could he desire intimate relationship with those having so little zeal for the purity of the sanctuary as to be willing to retain in their embrace one they deem so schismatic and a destroyer of the cause of Christ. He prefers to stand or fall with those principles for the consistent adherence to which, as he believes, he has been condemned.

“He has only to say, therefore, in conclusion, that with no church acquiescing in the council's verdict, has he any ecclesiastic relations; while with all, whether churches or individuals, who practically repudiate that verdict, his relations remain unchanged.

I. N. CARMAN.”

“*Ashland, Nov. 9, 1859.*”

“When a man changes his position and gives to the public an explanation, we have no objection to assist him in handing it around. Upon the above we have the following remarks:

“1. This gentleman appears to have occupied a position unknown to the New Testament before his late sad disaster. He styles himself ‘late pastor of the church of “Disciples,” in Ashland, O.’ We read in the New Testament of the ‘church of Christ’ and ‘church of God,’ but never of any ‘church of “Disciples,”’ much less ‘Pastor of the church of “Disciples!”’—Had he been an humble follower of Jesus, imbibing the sacred speech of his Master, and His holy Apostles, and labor-

ing to maintain it, his explanation would not have been needed.

“2. In respect to doctrine, he had taught—

“ ‘Salvation by grace as contradistinguished from salvation by law,—grace being the sole principle of acceptance through Christ.’ Here is meanness personified. The insinuation is in this that his brethren did not receive the doctrine of salvation *by grace*, but *by law*. This sly and slippery insinuation and misrepresentation was common twenty-five years ago from about third-rate Methodist circuit riders, and some other very unenlightened and weak men; but now it has become the doctrine of the ‘late pastor of the church of “Disciples,” in Ashland, Ohio!’ He knows, and knew when he wrote this, as well as he knew his name, that every man among us had from the beginning maintained salvation by grace and not by the law. But they did not have the artifice of leaving their language capable of double meaning or different interpretations. They explained that Christ and all that He has brought to man is of grace—pure and unmerited favor—in contradistinction from the law of Moses; but those modern ‘Disciples,’ not of Jesus, but of Cousin, Kant and Hamilton, and especially some of the ‘late pastors of the church of “Disciples,”’ mean by grace some unintelligible mystical principle; and by *law*, they mean the law of Christ, for adoption; and those adopted according to this law, they count adopted on the ‘legalistic principle.’ We are ashamed of their silly trifling with the clear and obvious principles of the gospel of Christ.

“3. ‘Faith, the only conditionating principle of the sinner’s acceptance with Christ.’ The first item, in his list of doctrine, is, ‘grace being the *sole principle* of the

sinner's acceptance through Christ,' and, in the second item, 'faith is the *only* conditionating principle.' *Sole* principle means the *only* principle.

"In the first item, then, grace is the *only* principle, and, in the second item, faith is the *only* principle! But still, there is a saving clause in this. Grace is the sole principle, but faith the *only conditionating* principle. This is very slippery theology. The Lord puts faith and baptism together, and thus makes one as much a 'conditionating principle' as the other. 'He that believeth and is baptized shall be saved.' Here are two things to be done for the same purpose. One is believing and the other is being baptized. The object is salvation.

"4. 'Baptism, as affecting no more than a declarative justification and an enrollment in the visible kingdom of Christ.' Where is all this learned? Not in the New Testament, but in sectarianism. The New Testament says nothing about 'declarative justification,' nor 'enrollment in the visible church.' Why not be content with the language of Scripture? Simply for the reason that no schism can be formed in that way. We must have some new and foreign terms introduced for a show of knowledge and pretence of learning.

"5. 'The Holy Spirit, as personally and directly the agent converting and sanctifying men through the Truth.' Where does he read anything about the Holy Spirit *personally* and *directly* being the agent in sanctifying men through the Truth? Why this bringing in of strange and unscriptural terms, unless to create contention? Why not be content with the prayer of Jesus? 'Sanctify them through thy truth; thy word is truth.' There is about as much perversity in these items as could be condensed into the same number of words,

“6. ‘The utility of declarations of faith, as needful to show how a church takes the Bible, as its only rule of faith and practice.’ Is not this sprightly for a young man educated in the school of Christ? How many ways are there of taking the Bible as the only rule of faith and practice? There are but two ways of it. One is *to take the Bible as the only rule*, and the other is *not to take it. The Bible itself declares the faith of the people of God.* Those who have another faith, or no faith, need declarations of faith, or of unbelief, to show that they stand *nowhere* and are religiously *nothing*. This is our quondam Bro. Carman’s position.

“7. ‘The need of greater agreement in such *understanding* of the Bible for *church* than for *Christian* fellowship.’ This is the first we knew of the difference between *church* and *Christian* fellowship. In the new theology there is a difference between *church* fellowship and *Christian* fellowship. In the former there must be a greater agreement than in the latter! What profound wonders the wisdom of our young theologians is bringing to light! We older men are entirely in the shade, laid upon the shelf and behind the time. This is what we have lost by not being philosophers, wise men—knowing nothing but Christ and him crucified! Here we have been plodding along, with nothing but the Bible, and have never discovered the difference between *church* and *Christian* fellowship, and that a greater agreement is necessary for church than Christian fellowship! This is as wonderful as the discovery of John and Charles Wesley, “that men are justified before they are sanctified.” Some of our young *pastors* put one in mind of the young lady who had been a session to high-school and ascended the hill of science so high that she asked her good mother, when she

returned home, which one of the cows gave the butter-milk!

“8. ‘Fraternal recognition of all evangelical churches, as part of Christ’s visible kingdom, so as to discountenance sectarianism without identifying it with denominationalism.’ This is the brightest spot of all! Here we have ‘evangelical churches,’ as ‘parts of Christ’s visible kingdom.’ Pray what is Christ’s kingdom? We leave out the word *visible*, for he has no kingdom in this world that is *invisible*. Christ’s kingdom is Christ’s church, or the church of Christ. The individual congregations, or churches of Christ, make the congregation or church of Christ. What does sectarianism mean! ‘Sect,’ is *heresy*. The same Greek word is translated *sect* and *heresy*. A *sectarian* is a *heretic*. Our wise brother is for discountenancing heresy, by styling heresies ‘evangelical denominations,’ and recognizing them as parts of ‘Christ’s visible kingdom.’ In this way he does not identify sectarianism with denominationalism! Is not this brilliant?

“9. Last, though not least, ‘he assumed and acted upon the position that the pastor has control over the pulpit.’ Could not the church so much as grant this assumption? Then he could have kept every man out of the pulpit, unless he agreed with the pastor. How interesting to belong to the church with such a pastor! He can then invite sectarians into the pulpit and keep his own brethren out of it. Some pastors are much better in controlling pulpits, attending parties, engaging in hearty laughs and great dinners, than in taking care of the church of God. One stationed in Peoria, Ill., a short time since, can testify to the truth of this. The Lord save the cause from these lordlings.”

Mr. Franklin led off in the exposure of this movement, but it was not long until his efforts were ably seconded by President Campbell and Professors W. K. Pendleton and Charles L. Loos, of Bethany College. The utterances from Bethany were a necessity, from the fact that many were inclined to trace the origin of the trouble to one of the professors of the College.

Mr. Russell became most prominent of the trio mentioned above, and also departed farther from the views current among the Disciples. His work of distraction began in Louisiana, Missouri. He had been engaged to preach for the church a year. In the middle of the year the church proposed to pay his salary for the full year, if he would only leave them. But he stubbornly refused to go before his time was up. From this place he went to Jacksonville, Illinois, where he succeeded in dividing the church in a very short time, but carried a majority of the church with him and held the meeting house. On going there he was made principal of an excellent high-school, but was soon announced as president of Berean College, Jacksonville, Ill. This added something to the report of his doings abroad. His views may be learned from what was written by President Campbell and Professor Pendleton concerning him, in the *Harbinger* for January, 1860, and which we will presently lay before the reader. Dr. W. H. Hopson, then of Louisiana, Missouri, in a letter to the editor of the *Review*, says of Mr. Russell:

“I asked his opinion of the Campbell and Rice debate on the subject of spiritual influence. He said that ‘Mr. Rice was in the main correct and that Mr. Campbell made a magnificent failure. He said publicly and privately, in the pulpit and in the social circle, that, ‘the Baptists were sound on the baptismal question, the Presbyterians

were sound on justification by faith, the Methodists were sound on prayer and personal piety—that all of them were sound on spiritual influence, and that we as a people on all these subjects were *fifty years behind the times*—that the so-called Reformation brought out nothing for which the world was at all indebted to it, but the confession as the bond of union—that Jesus was the Christ—and perhaps the more frequent observance of the Lord's supper.' ”

Prof. Pendleton, after citing the facts of the case, added :

“ In the light of these facts, no one can fail to justify the action of their respective congregations towards W. S. Russell, of Jacksonville, Ill., and his party, and I. N. Carman, of Ashland, Ohio. The proceedings in the case of the latter, we lay before our readers in this number of the *Harbinger*. The course of Mr. Russell is already generally understood. Both of these young men, for whom we have felt great respect, and, indeed, personal attachment, seem to be infatuated with the conceit, that Providence is, just now, intending a reformation in the opinions of our brethren, as to the theory of spiritual operation, and that *they* have been raised up to inaugurate it. I do not write this sentence in irony, but in sober conviction. They have manifestly studied to discover, and labored to disseminate subtle and controversial differences, with the resolute and undisguised purpose of pushing their speculations to the point of ecclesiastical division and organization. They have resisted the earnest and private entreaties of their best friends ; thrown themselves into personal opposition to old and experienced ministers ; repelled the exhortations and reproofs of the wisest and best of their brethren ; looked with

heartless indifference upon the strife and alienation which they have provoked; seen the power of the gospel paralyzed by their contentions about doctrine; Christ and his doctrine trampled under foot in strife about the Spirit; the influence and the peace of several churches destroyed; and their Master's cause, in many places, evil spoken of; and yet, intent upon their work, they persist in their course, and will not be advised. If they cannot concede that they are in error, they surely cannot but perceive that they are the occasion of a great injury to the cause of Him whom they profess to serve. The mischief is before them, around them, knocking at the doors of their conscience, appealing to their Christian charity, and yet they are both blind and deaf to it all. What can they expect? What do they desire? If it be to become leaders, heads of a party, let them remember that Christ is our leader and our head, and go out from among us. The material of their organization cannot be found among the true followers of Christ.

“We sincerely regret the issue to which this philosophical speculation has come. For a long time, we hoped that better counsels would prevail, but that hope is gone. Pride of opinion has ripened into bitterness of opposition; the arrogance of philosophy has triumphed over the forbearance of love, and nothing is left but that the friends of peace withdraw from such, and have no fellowship with this work of the flesh. We leave them to the world, and whatever of notoriety or of glory it may award them. For the few, who may be innocently entangled in these speculations, we hold in reserve a further consideration of them, upon their merits as a philosophy.”

From President Campbell's remarks we make the following extract :



“ But while the remedial system continues extant—and that must be till the Lord returns—no change of dispensation or administration is promised; and, therefore, none is conceivable. Bro. Russell’s day-dreams of a new age of miracles, which I am informed he preaches, is a pleasing dream to a sickly and desponding heart; but it is a dream and no more; and such is his newly vamped and dressed speculation on spiritual impact or contact in order to a new heart, a new spirit, and a new life.

“ His recent readings have been unfortunate. His plea for miracles is rather an alarming symptom; still, it is borrowed from Rome, and, therefore, there is some hope that he may restore it to the real owner. His German readings have not been fortunate. The facts, precepts and promises of the Divine Teacher, without any such empty, imaginative and deceitful philosophy, constitute the marrow and fatness of the word of life, and are all-sufficient to make the man of God perfect, thoroughly furnished for every good word and work.

“ We know no man ‘after the flesh,’ and still less those ‘who give heed to seducing spirits and doctrines concerning demons’—and who assume that if we had more faith we could work miracles and cast out demons, as did the Apostles to maintain their commission. When any one allows his idealities to riot in such excesses and extravagances, it is our painful and sorrowful duty to remonstrate as publicly as the brother or alien who gives out, prints and publishes such visions and imaginations.

“ His positions, expressed in his own words, are these:—

“ ‘ We can not have one theory of spiritual influence for the Christian and another for the Sinner. If the Spirit operates through the word in conversion, it must operate in the same way in the sanctification of the Christian; and

then how unmeaning do the strong expressions of the New Testament become which speak of the Spirit dwelling in man and making man his temple and habitation !' Again he adds, 'He *always* works internally, and that is never called the Spirit's influence which is exerted merely through secondary agencies.' These are his own definitive words. They are perspicuous, definite and precise, and quite intelligible. It is, then, strongly affirmed as a fact, true and veritable, that the Holy Spirit alike positively enters into the heart of saint and sinner, and, by actual impact, or by positive impression, operates *immediately, without any instrumentality, or means*, upon the naked spirit of man ; just as the potter's hand manipulates or moulds a vessel out of the dead cold clay !

"Again, he affirms 'that that is never called the Spirit's influence which is exerted *merely* through secondary agencies.' This '*merely*' is, in his style, out of place. When Jesus says :—'Sanctify them *through thy truth*, thy word is the truth,' (John xvii. 17), he ought not, according to this theory, to have added, '*through thy truth*,' for that indicates an *indispensable instrumentality*. He certainly presumes not to say that '*through the truth*' does not indicate any instrumentality? And if he admits that sanctification is consummated *without the knowledge and belief of the truth*, then the Saviour's views and his views are in direct and positive antagonism. It would require more than any miracle reported in the New Testament to reconcile his theory with the teachings of our Saviour on the premises.

"The conclusion of this intercessory prayer makes '*the declaration of the Father's name*' or character, indispensable to the enjoyment of the love of God on the part of saint or sinner. It is in these words : 'I have de-

clared to them thy name and will declare it,' in order to—or, 'that the love wherewith thou hast loved me, may be in them, and I in them.' John xvii. 26. Without faith in such a declaration of love could we by any possibility enjoy it?

“‘We can not have one theory of spiritual influence for the Christian and another for the sinner.’ Hence, we affirm that the Spirit works *through* or *by the gospel* upon saint and sinner, and upon neither but *through* or *by* the word, preached and believed.

As Prof. Loos makes mention of what was said in the Baptist periodicals concerning the course of Mr. Russell, we shall precede his communication with quotations from two of those periodicals. They believed, or at least they affected to believe, that the defection was quite extended, and that the parties concerned in it were essentially upon Baptist grounds. It is probable that the liberal and complimentary notice of Mr. Russell by Baptist editors flattered his vanity and emboldened him in measures where he would otherwise have hesitated.

The *Western Watchman*, a Baptist weekly published in St. Louis, said :

“Some of the ablest men in the ranks of ‘the Reformation,’ are abandoning Mr. Campbell’s doctrine of ‘baptism for the remission of sins,’ and preaching the necessity of a direct operation of the Holy Spirit upon the heart in regeneration. Several of the ablest men, among whom Rev. Mr. Loos and Rev. Mr. Murphy, both presidents of western colleges,\* agree, substantially, with President Russell, whose sermon on the necessity of

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\*Prof. Loos was, for a short time, president of Eureka College, in Illinois, but was more widely known as one of the Bethany Faculty. Mr. Murphy was president of Abingdon College, at Abingdon. Illinois.

the operations of the Holy Spirit we noticed some months ago, are engaged in a movement which promises much good. They are young and able men, and their dissatisfaction with the Bethany theology is shared extensively by their people. We rejoice to see that the truth is making conquests, and overthrowing the barriers that sophists have thrown up to impede its progress. Mr. Campbell may yet live to see the loose, disjointed fabric that he has erected, fall to pieces."

The following communication from H. J. Eddy, a Baptist minister of Bloomington, Illinois, was published in the *Christian Times*, a Baptist weekly of Chicago:

"That denomination sometimes called Campbellites, Reformers, Disciples, etc., but who prefer to be called *Christians*, have been discussing the main points wherein we have differed from them; one party advocating the views commonly called evangelical. Rev. Mr. Russell of Jacksonville, one of the ablest men of the West, is the leader in this reformation of the Reformers. He is sustained by Rev. Mr. Loos and Rev. Mr. Murphy, both of whom, like Mr. Russell, are presidents of Western colleges, and able men. A large number of the best educated and most able pastors are with them; and many of their leading churches have adopted their views. They have abandoned the old idea of 'baptism for the remission of sins,' and teach the direct operation of the Holy Spirit upon the heart in regeneration; and dependence upon the Holy Spirit for success in building up the cause of Christ. They do not hold to baptismal regeneration. They hold to our views of communion, only they administer the Lord's supper every Lord's day, which many Baptist churches do as well. There is, evidently, in this movement, a great approximation to, if not a full reception of,

the main features of the Baptist denomination. We were prepared for this, by listening to a sermon, delivered in Bloomington more than two years ago, before the annual meeting of that body, by Rev. Mr. Russell, who, with great power, advocated these doctrines from the text, 'Tarry ye in Jerusalem till ye be endued with power from on high.' He fearlessly charged upon his own denomination the prevalent errors in regard to the personality and work of the Holy Spirit, as the cause of their weakness and want of greater success. We were astonished and delighted with such a sermon from such a source.

"At the risk of being charged by some Baptist Jehu, who drives a paper in Tennessee, [J. R. Graves of the Tennessee Baptist, who was always "exceeding mad" against the Disciples.—J. F.] and calls on the world to see his zeal for the Baptists, with the enormous crime of 'affiliating with the Campbellites,' we shall express our great joy at the movement in question, and our cordial sympathy for the noble men who are struggling to bring about this reform. One of these men informed the writer that their views are 'indentical with those of the Baptists in all respects.'

"These reformatory views meet with much opposition, and it was rumored in Jacksonville, when our General Association was in progress there, that Rev. Mr. Russell would probably be removed from the college by those who opposed his views. Mr. Russell is quite young, but there are few men West or East, superior to him; and no man in that denomination, unless it be Alexander Campbell himself. We shall pray for the success of these brethren, and 'affiliate' with them."

It will be seen, as stated in the communication from

Prof. Loos below, that the paragraph in the *Western Watchman* was condensed from this communication by Mr. Eddy. The residence of this gentleman at Bloomington, so near the center of the Russell defection, may explain why it seemed to him that so large a proportion of the Disciples were on the move toward the Baptists.

Prof. Loos' communication is headed, "A Correction — 'Reformers Reforming,' " and is as follows :

"BRO. FRANKLIN :—The *Review* of the 24th inst. has just reached me, and in it I notice the article from the *Western Watchman*, of St. Louis, entitled 'Reformers Reforming,' in which my name is announced, together with that of Bro. P. H. Murphy, of Illinois, as 'substantially agreeing with Prest. Russell of Jacksonville,' etc. I thank you for the notice you have taken of this matter, and especially for the suggestion, at the conclusion of your remarks, for Bro. Murphy and myself to set this matter right before the public. I agree with you in this, as due to myself, the brethren, and others beyond us who are misled by this statement. I have already noticed this report in the *Harbinger*, (for February) and elsewhere ; but as the *Review* circulates more widely than any of our other papers in the quarter where this story was first and most extensively spread, I will, with your permission, attend to this matter in your columns also.

"The article you published from the *Watchman* is but an abstract of a letter written by a Mr. Eddy, a Baptist preacher, of Bloomington, Ill., to the Baptist paper of Chicago, in which letter all these statements that appear in the *Watchman* are announced in the most exaggerated and jubilant style. All over the Union the Baptist papers have with the greatest eagerness, in full chorus, caught up these jubilant notes of Mr. Eddy ; and from the East and

the West, the North and the South, have letters poured in upon me upon this subject, from brethren who knew my views about this Jacksonville heresy, and were therefore surprised to see such a statement circulating in the public papers. Leaving God to judge and punish the iniquity of the men who are the authors of this falsehood, I have contented myself with simply setting this matter right before the public. In a few words, then, I will attend to the *items* of Mr. Eddy's letter.

“1. Mr. Eddy states, ‘They have abandoned the old idea of “baptism for the remission of sins,” and teach the *direct* operation of the Holy Spirit upon the heart in regeneration,’ etc. This is announced as the chief glory of this Jacksonville ‘Reform,’ and with this ‘Rev. Mr. Loos and Rev. Mr. Murphy’ are said to agree. A more extreme falsehood could scarcely be invented. ‘Baptism *for* the remission of sins’—with its antecedents, as our brethren teach it—has been an unshaken conviction with me ever since I had any mature religious faith to the present moment; and will remain so as long as I believe the word of God. To me the words of Jesus, ‘He that believes and is baptized shall be saved,’ the words of Peter, ‘Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins,’ are of no doubtful signification. They stand before me as the voice of the Eternal by his Spirit, to be accepted by us in their plain, obvious, direct meaning, as they *were* accepted by the Christians of the apostolic age. A false human theology, a vain, arrogant, supercilious contempt of the old, may seek to despise, and may make war upon this ancient Bible truth; but in spite of all the contempt of these conceited theologies and sectarianisms, it will stand in its primitive strength while the Bible endures. And let us

give no encouragement to any attempts to fritter down the meaning and force of this divine word—"for the remission of sins"—until there is nothing left in it to believe and value. Such attempts will ever be made by the uneasy pruriency of unsteady souls. Let it stand and be accepted by us in its obvious, full strength; and as such let us do good battle for it, as for a *positive* truth, and God will give us the victory.

"2. As to this doctrine of 'the *direct* influence of the Holy Spirit in conversion'—a notion and a phraseology so common in these apostate days—I have always regarded it, ever since I have thought upon the subject, as without the slightest foundation in the word of God. I look upon it as one of the most cardinal errors of the chaotic sectarian theology. I need not pause here and define this expression, '*direct* influence,' etc. Everybody knows what it means. I do not regard this as a matter of little consequence. It is an error laden with mischief, a prolific fountain of errors, leading men to neglect the attention and homage due to the word of God. I regard the disentangling of the Bible doctrine on this special subject by this Reformation as one of its most blessed results. On no one point is the public mind more benighted. And the end of the controversy on this subject has not yet come, and I presume will not while the world stands. See with what tenacity the sectarian world holds on to this error! The power of the word of God in its positive demands can never be successfully brought to bear on men, till they are emancipated from this error.

"Such are *my* views on these two cardinal items of this 'Reform among Reformers,' attempted by some, and trumpeted over the land by the Baptists. No man living or dead has ever heard me utter any sentiments contrary



to what I have here said. My faith, as all who know me can testify, I fearlessly assert anywhere. Any man, therefore, that has originated the statement in the letter of Mr. Eddy, as far as my name is concerned, has simply originated a most unqualified falsehood.

“ 3. The statement of my ‘substantial agreement with Mr. Russell,’ and of my marching under him ‘as leader’ back to the Baptists, as this precious letter informs us, is simply ridiculous, to give it no worse name. This gentleman’s course, ever since he began to develop it, I have regarded as wrong and mischievous in doctrine and conduct. I have ever so declared myself by word when present, and by a large correspondence since absent, to the brethren of Illinois, as well as to others. I have never had any controversy with President Russell, and never sought any; and have nothing to say now of his motives. I once had hopes in him; but these have long since fled. His course is so far away from what we regard as right, that any further fraternal relations and co-operation with him and those with him are entirely out of the question. *My* objections to him and his are not only that they have entered into mystic speculations, leaving the plain paths of the word of God. This departure is itself a sin. But his *actual teachings* are, in my eyes, most false and fraught with evil. They cannot and ought not to find any acceptance among us.

“ 4. The Baptist papers give this ‘reformatory movement’ a very wide extent ‘over the West and elsewhere.’ This is all a dream of the imagination. ‘*Many* of the greatest and best men of the Campbellite body’ we are told, are in this grand march to the Baptist camp. What diseased head could have conjured up such a vision, is beyond my conception. Narrow, exceedingly narrow, is

this whole 'movement,' and on the morning when the Baptist people will be drawn up with high expectations and straining, eager eyes, to welcome this great army of repentant, returning prodigals, coming home under the guidance of 'Presidents of colleges,' as subalterns, great will be the dismay and disappointment of these waiting people to see, as we trust they soon will see, a few solitary wanderers enter the Baptist fold—*rari nantes in gurgite vasto* (pardon the Latin).

"5. An attempt has been made by these factionists to name as many names as possible on their side, to give character to their efforts. We have, everywhere, many excellent men who are laboring earnestly for the elevation and progress of the churches, in all the excellencies of a Christian, spiritual life. These men, though heart and soul opposed to these factious efforts, have by these errant men been secretly reported as in favor of this pseudo reform. Bad men, too, have for their own iniquitous purposes reported these falsehoods. How wrong and unrighteous this is, every man of conscience will judge.

"Let these 'reformers' know, moreover, that while we all rejoice to see any true man earnestly laboring, within what we believe to be Bible limits, to "teach, reprove and correct;" as soon as any man seeks to overleap these bounds, to turn against what we believe to be right, he will meet us all as a solid front against him.

"6. There is another point here. As long as a good man is heart and soul with us, loves, esteems and honors us, before friends and foes, we will all rejoice to listen to him, in his words of counsel and advice, of encouragement and reproof. But when men, ostensibly pretending to be of us—of our teachings, our purposes, our la-

bors—and this, too, into the eager ears of our worst foes—thus degrading before others those whom they pretend to call brethren, and entertaining themselves with our enemies at our expense—then, as men unworthy of our further confidence, we denounce and reject them. If any man does not esteem us and love us, let him go where his affections lead him.

7. Do these “reforming” gentlemen imagine that they have the power to rob us of those great results and grand convictions that by a noble and lofty struggle of years we have, by God’s grace, secured?—Do they ever dream in their vanity that, while the great progress of the evangelical world is to freedom from all human creeds, that they can really, all of a sudden, by a special illumination, convince us of the indispensable necessity of one? Really, to do this they will have to make a different effort, appear with more masterly weapons of logical power, than any we have seen in their hands. This idle pretense at big words, unusual and very awkward forms of speech and logic—this shallow, puerile attempt at theological metaphysics—give poor promise of any such thing being accomplished on their part. We feel not the slightest misgiving as yet from the force of their logic.

“But, enough. I have said more than I had intended to say. The scandal and offence, however, occasioned to our brethren over the whole land, by the report which called forth this article, chargeable no doubt to these defectionists, called for a full exposure of its utter falseness. I have done what I conceived my duty in saying what I have said in this article.

“CHAS. LOUIS LOOS.”

“*Bethany College, Jan. 27, 1860.*”

President Murphy, when he saw his name used in this connection, came promptly forward with a disclaimer. His communication, published in the *Review*, although it manifested something of what Mr. Franklin called "the symptoms of defection," denied that he was a supporter of Mr. Russell. He said:

"It is useless to state that the statements relative to Prof. Loos and myself being the supporters of President Russell are incorrect, as also the others relative to our leading men and churches, etc. The brethren will at once see their incorrectness. But from the fact that it seems to be the settled policy of those brethren associated with President Russell, to claim every man as affiliating with them, whose influence would assist them, and who has not publicly expressed himself to the contrary, especially if he believes in a high-toned spirituality in the churches, and does not continually harp on the first principles of Christianity, but together with these presents to the brethren their duty as Christians, unfolding the whole great Christian system in its bearings on saint and sinner; and since, for reasons not now necessary to mention, I have not written for the periodicals for a year or two, leaving my name to be freely used, much to the annoyance of some brethren, and causing the writing of many letters and many oral denials, I have concluded to present a few thoughts in your widely circulated paper, that the brethren may know where I stand relative to the metaphysical teachings of a few of our brethren. I have carefully read, I presume, most of what President Russell has written for our periodicals, and have heard him preach often, and I can truly say that much of his teaching is good; this he has in common with our brethren generally. In many things I regard him as far in advance of our sectarian

neighbors, but in others I regard him as far behind them. Those things which constitute his peculiarities I regard as erroneous and injurious. They have become a kind of hobby with him, seem to control his thoughts and give the caste to every sermon and article. Men generally run into error when they unduly concentrate their minds on any one theme. But it is especially unfortunate when any one settles on a metaphysical speculation as the controller of his thoughts, either in nature or in Christianity. Better in nature select the whole vast universe, varied, sublime, divine, as the theme for contemplation. The mere Botanist is unsafe as a Naturalist, as also the man who devotes all his study to Geology. As a Botanist or Geologist he will be more profound, but as a general writer he will too highly extol that which he has more thoroughly learned. Hence the many men of one idea in science. The spiritual empire is a great comprehensive whole, perfect in all its parts. Here we find the most sublime *agencies* in the catalogue of thought; the most powerful *principles* ever announced to man; the most thrilling *facts* recorded in history; the only code of *laws* which are intrinsically, immutably and eternally right; and *promises* sublime enough to permeate and satiate the most exalted spirit; still, it is unsafe to settle on any one of these exclusively. Take the agencies and enter into metaphysical speculation for a length of time, and any one is drawn into Trinitarian or Unitarian mystery, and almost necessarily becomes one-sided. So of these principles. Even a continual contemplation of any of these, aside from the others, is injurious; and he who would make any of them the centre of his system or thoughts, loses the great centre and balance wheel of Christianity, forms a code of doctrine, adopts a philosophy or some darling theory, and rallies his forces there, and makes it the *ne plus ultra* of Christianity.

“He that would get a broad and correct view of nature must select some natural elevation, and look out into the universe which God made ; look not into a herbarium but upon the unimitated specimens that carpet the earth ; look not at orreries or any apparatus, but into infinity where suns and planets securely ride along the path marked by the finger of God. So, if we get any clear, well-defined conceptions of the sublime spiritual empire, we will not look into the musty herbariums of theological literature—not at the men-made systems, diminutive orreries—but look out among the thrilling realities of our holy religion, come under the rays of the Sun of Righteousness and look at the spiritual orbs that circle round our great spiritual Head. O ! that the brethren could realize the importance of coming to the word of God, *as it is*, adopting the *whole* of it, and putting it *all* in practice. There are no darlings, no non-essentials ; it is *all precious*.

“Hoping that there are still many soldiers among us willing to receive the truth and defend it, I subscribe myself yours in the one hope.

P. H. MURPHY.

“*Abingdon, Ill., January 16, 1860.*”

As the Missionary Society gave rise to the only discussion on church polity or ecclesiastical organization, which endangered the union of the Disciples, so this “Russell defection” was the only serious doctrinal difference ever introduced among them. It seemed for a time possible that a considerable party might be finally separated from them. Such a result was averted only by the decisive utterance of so large a number of leading men as to command the attention of the masses and fix them in the position assumed by the Reformation from the beginning.

That the Reformers, from the first, rejected the doctrine of a mystic influence of the Spirit upon saint or sinner,

will not be denied by any one who knows their history. It was constantly held that the Christian lives and walks by faith, and that faith is the belief of the truth revealed by the Holy Spirit in the word of God. The Spirit neither enlightens nor comforts any man by a direct impact upon his spirit.

This was a fundamental and irreconcilable difference between the Disciples and the "evangelical churches." For many years the struggle went on, the Disciples being generally regarded as "un-evangelical," because they "denied the operation of the Holy Ghost." Meanwhile, however, thousands were convinced that the Reformers were right, and, surrendering themselves to the belief of the truth, stood with them upon "the Bible as the only infallible rule of faith and practice,"

When, therefore, a party arose among themselves, who taught that, "that is never called the Spirit's influence which is exerted merely through secondary agencies," but that, "the Spirit always works internally," it was as if a party should arise in a teetotallers' society and teach that the use of ardent spirits is wholesome and beneficial to men. It was an intolerable heresy, and a storm of opposition arose which soon deluged "the defection," and washed it out of existence. The Reformation settled back upon its original principle, that the Christian lives and walks by faith, and demonstrated to the world that a religious people without a denominational organization or a human creed can withstand any internal dissension quite as well as they who have both.

If it be said that the Reformation is no longer as emphatic upon this subject, we respond that the advocates of "experimental religion" have so greatly modified their tone and so far decreased in numbers that there is

no longer any occasion for so great emphasis. When circumstances shall again call for an expression, the Disciples will be found to be rooted and grounded in the belief of the truth.

Mr. Franklin and other leaders of the Reformation were finally justified in "handling the defection without gloves." In like manner, and in view of all its bearings upon our position and work as a religious people, we feel that we shall be justified in laying so full a history of it before our readers.



## CHAPTER XVIII.

THERE are no people more actively engaged in the cause of education than the Disciples who comprise the "Current Reformation." Thomas Campbell was a teacher. Alexander Campbell founded Bethany College and was the soul of it for above thirty years. For a quarter of a century a majority of the educated preachers, and nearly all the presidents and professors of colleges, were graduates of Bethany. Under these the work of educating the youth received a mighty impulse, and schools of every grade were founded throughout the West.

Besides this influence, the principles of the Reformation tended in no small degree to make every man who embraced them a patron of schools. The Protestant sects, appropriating to themselves the descriptive term, "evangelical," held that the essence of religion is the direct or mystic influence of the Holy Spirit in the soul. The knowledge of the forgiveness of sin and all the blessings of God's grace are an experience in the soul, just as hunger and thirst, or headache and toothache, are an experience in the body. All that men could learn was to expect such a divine power, and all that they could do was to pray for it. Such a religion had nothing in it to stir a man in the cause of education. Many who held this view of religion were educators and patrons of schools, but not because their religion moved them to it. The Reformers, on the other hand, held that the truths of religion are a revelation in the word of God, and that he who would know and enjoy them should apply his mind to understand the Bible.

They regarded the Holy Spirit as much more than a mere impulse from God working mystically on man's nature. He was to them an intelligent person, who has communicated his knowledge of the things of God in the words he has spoken. This intelligence is a sacred history, to be understood and believed through the exercise of man's natural faculties. They were on this account sneered at as having only a "head religion." But sneers tend rather to confirm men than to shake their convictions in any matter of serious importance, and they held on in their course. Their preaching was an appeal to the understanding of man, and they trusted the power of the truth believed to move the heart and conscience. In this view of religion they held that men of cultivated minds would more readily grasp religious truth, and especially that such would be more successful in communicating the knowledge of the truth to others. Their zeal in religion, therefore, made them zealous in the cause of education.

Benjamin Franklin was an uneducated man. He was very deficient in the kind of knowledge attained at school. But he was not an ignorant man. It was his great knowledge of men, of society, and especially of the Bible, that gave him such power before the people. His knowledge in this direction enabled him, very early in his career, to realize his own literary defects, and made him a liberal patron of schools. We have at hand, from his pen, a scathing rebuke of some ignoramuses who decried an education, more especially an educated ministry. He says:

"I am aware that we have some public men who are jealous of an educated man, and occasionally are heard to thank God that they 'have never been to college—that they can preach the Gospel as well as anybody—that the people ought to beware of these *high larnt fellers*—that

God has hid these things from sages, and revealed them unto babes,' &c., &c. But those who talk in this strain are to be pitied more than blamed, for they have not really learned enough to be sensible what is the matter with them. Even these can read the scripture, although not very well in some instances; and if they go in for depreciating *learning*, why not go against what learning they already have, in the place of using all they have, and their talents and influence, to disparage learning in others? If men oppose learning at all, why not go against all learning at once, and be consistent?"

This extract is from a sermon published in the *Reformer* for 1847, in which he affirms that "there is an indissoluble connection between education and Christianity." His view of this "indissoluble connection" we learn from the following extract from the same sermon:

"The Lord of life and glory, is styled by the prophet, 'the Sun of righteousness,' who should 'arise with healing in his wings.' In keeping with this, John the Immerser, said, 'the light shines in darkness, and the darkness comprehends it not.' This faithful servant of God told his auditory candidly that he was 'not that Light, but was sent to bear witness of that Light.' He testifies that 'he was the true Light which lighteth every man that cometh into the world.'

"*Light* is evidently figurative in these expressions, and signifies religious instruction. When Christ is styled 'the Light,' the same idea is communicated as when he is called 'the Teacher.' The idea is that he is the source of instruction, the fountain of all spiritual and moral light or instruction. It was in view of this great fact: the Almighty exclaimed at the transfiguration, 'This is my Son, HEAR YE HIM.' This light or instruction the Saviour com-

municates in words addressed to the understanding of mankind. Hence the good ground, in the parable of the sower, is the man who '*receives the word into a good and honest heart, understands and obeys it.*' He also avers that 'his word is spirit and life.' This accords with the words of the sweet singer of Israel, 'the entrance of thy word giveth *light.*' "

And again, as to what colleges can do and cannot do, he says :

"But perhaps I am referred to some few men who have arisen to greatness and usefulness without a collegiate education. It is true, the world has produced a few such ; but in place of their boasting of never having been to college they *lament it*, as a great advantage of which they had been deprived. Not only so, but no one is able to tell what such men might have been and done, had they not been deprived of this advantage.

"On the other hand we are referred to some who have been to college and are of no importance. We admit that there are such. So are there men who have been trained for every calling, who are not proficient ; but is this an argument against training others ? Surely not. Even a college of the best kind cannot make a man without a foundation. There must be materials in the first place, and then with the proper workmanship, the desired object may be attained."

Mr. Franklin, through the *Reformer*, the *Age*, and the *Review*, gave his influence constantly in favor of schools. He assisted greatly in founding and sustaining Fairview Academy in Indiana, and Northwestern Christian University, which grew out of it. And when the work of organizing Kentucky University was in hand, his periodical, then very powerful in Kentucky, went very far toward

persuading the Disciples in that State to give it material and moral support.

In course of time two questions in regard to the colleges came under discussion, and a third was involved, but was very slightly discussed :

1st. "Bible colleges," or, a special course of training for young men looking to the ministry.

2d. The employment of professors who were not identified with the Reformation.

3d. Whether any of the schools may be regarded as denominational schools among a people who have no denominational machinery.

While the Disciples were very active and prominent in the work, and fully realized the importance of an educated ministry, they were from the beginning opposed to theological schools. Bethany college gave no especial instructions to candidates for the ministry. The instructions in the Bible were suited to the wants, and alike free to all the students. There was nothing in its operations that could distinguish it as a theological school. But more lately there are, in a number of the colleges, departments known as "Bible Colleges." These are identical with theological seminaries in their purpose, which is that of especial instruction adapted to the wants of young men preparing for the ministry. The difference is to be seen in the fact that among the Disciples those who have the ministry in view are not compelled to complete the course, and, after examination, receive a license before they are permitted to preach. There is no denominational machinery for such a purpose. Any man, with the tacit consent of the congregation of which he is a member, may preach without going through the Bible college. And any student may attend all, or so much of the Bible course as

he may choose, without being entered as a candidate for the ministry.

There is, therefore, no discussion of the question of the ecclesiastical authority of the Bible colleges. But some have doubted their propriety, and expressed a fear that they will eventually assume the right to graduate and license candidates for the ministry. The moral effect, it is alleged, already tends in that direction. And it is doubtless true, that those persons who seek the formation of a denominational organization, also desire a supervision of the ministry and a prescribed course through which any one must pass to enter the ministry. The discussion of the Bible college is, therefore, only a phase of the discussion of denominationalism, treated of in a former chapter.

When the Disciples gave of their money to found and endow colleges, they did so with the idea that the influence of those colleges would be given to the extension of the principles of the Reformation. In that sense they were expected to be denominational. But whether that influence was to be exerted by having those principles regularly taught, or only through the personal influence and example of teachers, was a question which the people had not well considered. But that all the faculty should be Christians, and identified with the Reformation, was as well settled as anything in the public mind.

We shall not pursue this subject farther than to note the course taken by Mr. Franklin, and we shall rely mainly on his own statements for this purpose. It will be seen from the extracts below that the objections raised by him were not against education nor against schools, but the way in which some schools were managed. He especially expressed his disappointment in the schools

generally regarded as denominational, and the Bible colleges. He became finally well grounded in the opinion that all schools ought to be as purely secular as a bookstore, and that religious instruction should be ministered entirely through the church and Sunday-school, or by the enterprise of individuals.

The greatest sensation in regard to any school was caused by the course of the Regent and Board of Curators of Kentucky University. The Regent and a majority of the Board adopted "liberal" or "progressive" views, and attempted to modify the University accordingly. Some professors were employed who were believed to be skeptical in regard to the truth of the Bible. Under the plea of making the school "non-sectarian," they attempted to stop the instruction of the students of the Bible College in the principles of the Reformation. Prof. J. W. McGarvey was at the head of the Bible College. A pressure was brought to bear upon him to bring him to their views or expel him from the College. They persisted in their persecution, until he, with two other persons, united and constituted a new Bible college, independent of the University.

A great university, comprising half a dozen colleges, and receiving the patronage of a thousand students, was too large an establishment to be managed by a "brotherhood" who have no denominational machinery. A self-perpetuating Board of Curators set quietly to work to create a majority to suit the "liberal" views of the Regent, and then to run the university to their own notion. Ere the "brotherhood" were aware of what was doing, the Regent and his majority of curators had it all in their own hands. Nothing was left to the people but to withdraw patronage and starve the institution into submission to their will.

Some time after the expulsion of Prof. McGarvey, Mr. Franklin wrote as follows :

“We have recently spent two months in Kentucky, and, so far as we have gone, the protest against the management of the university is almost universal. At last advices about one hundred churches had taken action, and the protest was almost universal. An expression has also been obtained from a large number of the donors, and that has been found to be almost universal, in the same direction. We know not whether an effort has been made to obtain an expression from the preachers; but, should this be done, the expression will be of the same sort and equally as near universal.

“The Regent made objections to John W. McGarvey, and we have been informed that he said that McGarvey must go out, or he must. McGarvey, we understand, was brought before the Board and the Regent's charges preferred. He had several of the ablest lawyers he could get to assist him in the prosecution. McGarvey appeared in his own defense, without any counsel. After a full and fair investigation nothing was proved against McGarvey, and he was cleared by the Regent's own Board. Yet, an executive committee that had no power to act in the matter, according to the charter, removed him from his chair in the College of the Bible! This was done, too, without openly preferring an objection to him, or giving a reason for their procedure. This unprecedented conduct of the Board shows the unfairness of the determined course of the dominant party in the Board. We gave it as our deliberate opinion, a year ago, that the majority party in the Board and the Regent disregarded the wishes of the donors to the University and their brethren in the State, to whom the University belongs, and who have the



right to control it. If they had been trying by actual demonstration to show the correctness of our opinion, we know not how they could have done it to better advantage. We never saw a more complete demonstration and illustration of the principle that 'might gives right.' It is right for this party to do as they please, because they *have the power to do it.*

"Many well-meaning people thought no harm was meant, and that the alarm was groundless—that all was safe. But look at the state of things now. Leading men in this factious movement are now talking about the churches taking action in the matter indignantly, and inquiring: 'What business have the churches with it?' This is a little cool. The brethren of the State make up the churches, and the charter of the University recognizes *them* as the owners of the University, and as having the right to control it. The appeal was made to them for money to build it. The appeal was made in *their name*. Under *that name* they poured out their munificence. It was to be *their* University, and *they* were to control it. It was for *the cause—the Bible cause*. But how is it now? It is out of their hands, and, by the dominant party in the Board, regarded as an impertinence for them to give an expression of their mind."

This was in 1873. Three years later these "liberal" views began to influence the professors of other colleges. Bethany and Abingdon (Illinois) Colleges received the following editorial criticisms, comprehending the editor's views at the time. We quote first from the *Review* for October 10:

"We do not disguise the fact that we are not working for Bethany College. We are taking no interest in it. We worked for it all the time till Bro. Campbell died,

subscribed and paid \$100 to its support since his death. Things have been occurring all along since to cut our affections off from it till we have no sympathy with it. We do not believe it is doing the cause any good. We are now measuring every word we write, and understand the meaning of every word. We can give reasons for what we are saying to any extent the reader may desire. We shall put down a very few things briefly here :

“ 1. We have become perfectly satisfied that education, in the popular sense, is purely secular, and is not a church matter. The church ought to be connected with no educational enterprise. We are in favor of no church college. This is a matter that may be discussed at length, but we enter into no discussion of it now. Still, this would not utterly cut off our sympathy with Bethany College, other matters being equal.

“ 2. One of the main pleas Alexander Campbell made for a college under the control of Christians was, in view of the *moral training*, that no man was educated in the true sense who was not cultivated *in heart*. This we hold to be as true as any principle yet uttered. To this end there should be *sound professors* to train students, and there should be a *sound church* in the vicinity of the college, maintaining the highest order of morality, order and discipline.”

In the issue for December 5, 1876, we find the following :

“ The plain truth is, we have been most terribly disappointed and let down by the experiment we have made in colleges. We entered the work with the balance, many years ago, and plead for colleges for the education of our young men—*specially preachers*. We saw the disadvantage we had labored under, in starting in ignorance and

without education, and thought if we had a college under the control of Christians, that our young men would not have to struggle under the same disadvantage. But our colleges, at least the most of them, have fallen into the hands of men that are not doing the work Mr. Campbell intended, nor the work we want. They have disregarded the wishes of the people they were intended to bless, and are now giving pretty general dissatisfaction, and are running down. Progression has grasped Kentucky University, and from more than *eight hundred students*, as it had at one time, it has fallen down to a little over *two hundred*, and has a debt to its professors of \$30,000 hanging over it! Bethany College, with capacity of buildings for from five to seven hundred students, is limping along with probably less than *one hundred and fifty*, and an enormous debt hanging over it! Abingdon College has been cut down from about *one hundred and fifty* students to some *thirty-five*! This is the work *progress* is doing for us! The men at the head of all this work are our 'advanced thinkers,' keeping up with 'the spirit of the age!'"

We shall devote the remainder of this chapter to some items which could not be conveniently inserted in connections which, to the reader, may seem more appropriate for them. These items will have no connection with each other, but will be found to relate to matters that have preceded them.

The American Bible Union, in 1859, gave the work of a preliminary revision of Matthew into the hands of Dr. T. J. Conant, a Baptist minister. On coming to the term "John the Baptist," the doctor retained it in this form instead of translating it "John the Immerser," as it was believed the rules of the Union required him to do. His

reasoning in favor of the retention of the old form, may be learned from the following notes :

Matt. iii; 1.—“The Baptist. This word is constantly used in the New Testament as the surname of an individual, by which he was distinguished from all others. No other one bore this appellation. That it was strictly a surname, by which he was generally known, is shown by Josephus, who expressly says that he was ‘surnamed Baptist.’ As we say *the Christ* (not the Anointed), in such passages as Matt. xvi. 16, xxii. 42, and *Jesus the Christ*, Acts v. 42, we should on the same principle say John the Baptist.”†

Ch. iv. 1.—Note: “The Devil. The Greek word means traducer (false accuser), and with the article was applied to the chief of the fallen spirits, as a designation of his character and work, and was the name by which he was familiarly known. On this account (as in the case of John the Baptist, the Christ, see note on ch. ii. 4, iii. 1) the name should be retained. To translate the word, *i. e.* here, *was tempted by the traducer*, John viii. 44, *ye are of your father the traducer*, would be to obscure the word of God, instead of making it more plain; for every one knows who is meant by the *Devil*, but few would recognize him under the name of the traducer. The word Satan comes under the same rule. Should we translate in Matt. xii. 26, ‘*And if the adversary cast out the adversary*,’ we should only darken what is now clear. The principle in all these cases is the same, and they should be treated alike.”

In his note on Matt. ii. 4, Dr. Conant says that the word *Christ* “from an official appellation or title, passed over to a proper name; and is the one by which the Saviour is known.”

Mr. Franklin, when this came to his knowledge, declared that, "this matter of retaining the word 'Baptist' is small in itself, but it has immense consequences connected with it. If it is, as we believe scholars will generally regard it, a most manifest violation of principle, and it should be adopted by the Final Committee, *it will destroy confidence.*" A number of Disciples of considerable learning undertook to defend Dr. Conant. But they had not the faculty of bringing their reasons before the masses as Mr. Franklin could, and their voices were nearly drowned in the cry of condemnation which arose. Confidence in the Bible Union was so much weakened as to greatly lessen the contributions to its support from the Disciples. How Mr. Franklin treated the subject may be learned from the following extract from an editorial in the *Review*:

"Matt. x. 3, we find Matthew called "the publican," and so called to distinguish him from all others. No other one bore this appellation. Here Dr. Conant finds no surname to hinder him from translating the Greek word *telonees*. Why did he not give us 'Matthew the *Telonees*? *Telonees* is just as much a proper name here, as *Baptist* is in the other case. The Doctor gives us here, and very justly too, 'Matthew, the publican.' Why would he not, on his principle of translating, give us 'Elymas, the *Magos*,' and maintain that *Magos* is the name of an individual by which he is distinguished from all others? But *magos* means *sorcerer*, and expresses an *occupation* and not the *surname* of an individual. We should not read, 'Luke, the *Iatros*,' 'Matthew, the *Telonees*, 'Elymas, the *Magos*,' nor 'John, the *Baptist*;' but 'Luke, the physician,' 'Matthew, the publican,' 'Elymas, the sorcerer,' and 'John, the immerser.'

“Now we judge nothing of the motives of Dr. Conant in retaining the word *Baptist*. But the following are facts :

“1. Dr. Conant is a Baptist.

“2. The Baptists have been in a fret about that very word ever since the founding of the Bible Union, fearing that they would lose their *scriptural* name and have the word *immerser* instead of it.

“3. Men will reason upon the matter as they please, and whether the translator ever thought of it or not, they will think he has swerved in favor of the Baptists ; and it will destroy confidence in the work. If, however, he can be sustained in retaining the word *Baptist*, and making it a surname, then let it be so. But, with our limited opportunities to know, we do not believe there is any reason or learning in the world to sustain him.

“We care nothing for the thing in itself, as it would amount to nothing favorable to calling a church a *Baptist* church, even if John's surname was *Baptist*. It would not make those whom he baptized Baptists. We only regret the thing on account of the effect it will have on the faithfulness of the Bible Union and the revised Scriptures.”

Dr. Conant was, however, overruled by the Final Committee, or modified his opinion ; for, in the final revision *Baptistees* is translated “Immerser.”

In the excited state of feeling against Dr. Conant, the loss of confidence in the Bible Union was not the only misfortune. He gave to the public in connection with his preliminary version of Matthew, not only very instructive critical notes, but a pamphlet on “The Meaning and Use of Baptizein,” which is of inestimable value to those who are not scholars, and a very convenient work for scholars.

While there are many who would charge Mr. Franklin with having made an unnecessary ado over the prevalence of demoralizing influences in the churches, there are few who would not admit that there are such influences at work. The tendency of all public entertainments gotten up to raise money for churches is to run into revelry. It is but recently that such means have been resorted to among the Disciples. It is an expedient originating in the Papal Church, and afterward adopted in the so-called "liberal" churches, and finally resorted to by "evangelical" churches under the pressure of heavy debts. In the spring of 1858, a "Festival of the ladies of the Second Universalist Church" in Cincinnati, was held in Melodeon Hall. The first item in the programme was a "grab-box for the amusement of the juveniles." The next was speeches by Universalist and Unitarian preachers, made up of some comments on "well-regulated amusements," and some sneers at the usual devotions of religious people, and especially at the general religious awakening which prevailed throughout the country at the time. Next came a comic poem entitled "The Whiskers," by Mr. Alfred Burnet. This was followed by a supper, and the supper by a dance.

The report of this performance, in the Cincinnati *Gazette*, was copied by Isaac Errett, who was then a regular contributor to the *Review*, and who added the following comment:

"Such, then, are the fruits of Universalism and Unitarian 'liberal' Christianity! While men of God and those who reverence the divine oracles meet daily for prayer, Universalists and Unitarian 'Christians' meet to 'trip it on the light fantastic toe'—they meet to ridicule revivals and praying men—they spend the hours designed by God and nature for meditation, repose and sleep, for

mirth, festivity and dissipation. With them the wisdom of the ancient bards and prophets of God was folly, and Solomon's Temple an 'old shanty,' in comparison with the halls of Cincinnati and Chicago."

Mr. Franklin, with characteristic emphasis, added :

"In another column, the reader will find an account of the "Universalian Ball," for the benefit of their church. Religious *fairs* have been practiced by apostate professors, unregenerated church-members and worldly pretenders, at sundry intervals from the time, and before the time, when the Lord made a scourge of cords and whipped a set of religious revelers and pretenders out of his Father's house, and from the place where the Lord's name was recorded, in the temple, to the present period. If he should enter some of the churches now, finding the various articles of merchandise, if not consisting of doves and pigeons, as in the temple of old, trinkets and the like, accompanied with risks and chances, amounting to gambling, with the scourge in his hand, many of the worldly and fleshly preachers, at the head of their deluded flocks, would retreat before him in horrible alarm, tumbling pell-mell out at doors, windows, or any other aperture through which a guilty rebel and desecrator of religion could escape. While pious men are lamenting and grieving over the increase of crime, the reckless advances of unbelief, and the multiplication of ignorant, silly, hissing scoffers of religion, these 'lovers of pleasure more than lovers of God,' have a number of harangues, consisting of the lowest sneering, ridicules and derisions of the efforts of godly men, in trying to recover man from his sins, from pretended preachers, followed by a game of 'hocus pocus' and a dance! 'With lies,' says God, 'you have made the heart of the righteous sad,



whom I have not made sad, and strengthened the hands of the wicked that he should not return from his wicked way *by promising him life.*' 'This people worship me with their lips, while their hearts are far from me.' "

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The editor of the *Review* was not singular in his position in regard to agitating the subject of slavery as a religious question. The Bible Society, in 1847, took the same ground—the annual address deploring it as an “unprofitable controversy” which had divided sundry “benevolent institutions into north and south.” Although anti-slavery men sneered at this as a “one-sided neutrality,” the Bible Society adhered to it during its existence, and the Missionary Society for over ten years held the same ground. In 1858 a preacher in Kansas sought for aid from the society, and the establishment of a Kansas mission. His application was not acted upon at once, and the corresponding secretary, knowing his record as an anti-slavery agitator, entered into a correspondence with him to ascertain whether he meant to continue that agitation as a preacher under the society. A newspaper war over the matter followed, in which the corresponding secretary said: “The second article of the constitution of this society says, that, ‘the object of this society is to disseminate the Gospel in this and other lands.’ This is its only object. The preachers employed by her, are employed to preach the Gospel, to baptize believers, and to teach the baptized their Christian duties as rulers, subjects, husbands, wives, parents, children, masters, servants, etc., that they may learn, by obedience to Christ’s commands, to lay hold on eternal life. All this is legitimately embraced in ‘disseminating the Gospel!’ ” Then, referring to the applicant for aid from the society, the

secretary added: "Now, let any man read his *theory* and speculations on the subject of slavery; his *statement* of Old Testament servitude, and his *inferences* as to what *must be* the character of New Testament servitude, etc., and say if this is any part or parcel of the Gospel of the blessed Lord! I care not whether he is right or wrong in his theorizings; they are no part of the Gospel, and can not be legitimately published at the expense of the society."

The following paragraph from the same article, in its sentiments, might be accepted as from the editor of the *Review*, himself:

"To conclude an article already too long, and to dismiss, we hope finally, a subject rudely thrust upon us, through which some men are seeking a notoriety like that of Erastratus, we say to the brethren every where, that the plea we are making for the union of Christians on the divine foundation, and the spread of the pure primitive Gospel, is worth more, in practical value, in its bearings on the destinies of the human race, than all the speculations and abstractions of all human systems, whether in political or intellectual science! To present a living example of *oneness in Christ*, is one of the highest and noblest efforts that any people can undertake. Let us beware of allowing any side issues to divert us from this great enterprise, and involve our labors in failure and disaster, for a favorite theory or pet notion, which, whether true or false, can neither save nor destroy the soul. Let us beware of the devices of Satan, intended to sow discord and create strife and divisions. Let us not attempt to be wise above what is written, nor to improve on the Jerusalem Gospel. Let us seek to take comprehensive views of Christian philanthropy, and avoid the bitter fruits

of one-idealism. And whatever may be our differences of opinion about a thousand things outside the Gospel arrangements, let us seek after unity of spirit and life in the proper recognition of one Lord, one faith, one baptism, one body, one spirit, one hope, and one God and Father of all."

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We have already made mention of the fact that Joseph Franklin impressed the doctrine of total abstinence from the use of ardent spirits as a beverage upon all of his sons so firmly that they all accepted it. Benjamin Franklin was not only a tee-totaller in his own habits, but as a teacher. He was called out on this subject in the first volume of the *Reformer*, and unhesitatingly took the position that a Christian should not drink at all, maintaining it as a fair inference from the instructions given in the New Testament. His argument was as follows: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." (Rom. xiv; 21.) "The spirit of the new institution not only prohibits the use of that which is injurious, in itself, but forbids the use of that which is good in itself, if, by the use of it, a brother is offended." But this seeming to admit that the use of strong drinks might be a good thing, he went farther:

"1st. It has been determined, long since, by the wisest and best men that have lived in modern times, that strong drinks are injurious in themselves, which should deter a reasonable man from the use of them.

"2d. Any man who has had any experience in the affairs of churches knows, that by the use of strong drink many brethren have been made to stumble. This being the case, our text forbids their use.

“3d. Every one knows that by the use of intoxicating drinks many of the best men in the church, and out of it, are offended. This being so, our text positively forbids their use.

“4th. That many are made weak by the use of strong drinks only need be stated, for all to see who can see. Here, then, I find my fourth argument against strong drinks.”

Two years later he adds the following total abstinence argument :

“The Christian is admonished to avoid every snare of the enemy ; and that intoxication is a snare, and a most dangerous one, needs no other evidence, than the fact that so many are constantly caught by it. We insist, then, that the only successful and safe method of avoiding this snare, is totally to abstain from it.

“Christians are commanded to shun every appearance of evil—to let their light shine that others may see their good works, which cannot be done to the best advantage, without a total abandonment of all intoxicating drinks.”

If in anything his politics and religion ever ran together, it was on the subject of temperance. In 1850, he wrote an editorial on “Suppressing Intoxication by Law.” In this editorial he assumes that laws for the purpose ought to be enacted, and only argues as to the kind of laws which would prove most effectual. License laws he regards as only calculated to favor the larger and richer drinking-saloons without effectually restraining the evils of drinking. He urges the necessity of making the liquor-seller responsible for the damaging results of his traffic. In the last year of his life he engaged in a newspaper controversy on the subject, and through the columns of the *Review*, plead for stringent prohibitory liquor laws.

While the temperance excitement, usually known as "the Woman's Crusade," was carrying everything before it, some parties, who knew his opposition to the theory of a mystic power of the spirit of God (which seemed to be the theory of the "crusade"), came to him to find sympathy in their dislike of the movement. He at once admitted that they might not be working in the very best way, and according to the soundest principles; but, said he, "They are on the right side. They are against the iniquitous whisky business, and I am on their side of the question. I wish them the most abundant success."

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The question of instrumental music in the worship, as we have already said, admitted of no compromise. They who made it a matter of conscience treated the introduction of musical instruments into the worship just as they would have treated the sprinkling of infants. The only way, therefore, to reconcile a difficulty on this question is for one party to surrender to the other. In this state of the case it is not surprising that many hard words were spoken and written.

Mr. Franklin's first article against it was published in January, 1860. He did not, at that time, foresee the dreadful strife which was to grow out of it, and supposing that only here and there could ever be found a church which would use an instrument, he suggested, ironically, some cases where the use of an instrument might prove to be an advantage; for instance, "Where the church never had, or have lost the spirit of Christ," or, "If the church only intends being a fashionable society, a mere place of amusement." The church in Midway, Kentucky, under Dr. L. L. Pinkerton, were using a melodeon, and Dr. Pinkerton therefore felt called on to reply. We quote the opening and closing paragraphs:

“ So far as known to me, or, I presume, to you, I am the only ‘ preacher ’ in Kentucky of our brotherhood who has publicly advocated the propriety of employing instrumental music in *some* churches, and that the church of God in Midway is the only church that has yet made a decided effort to introduce it. The calls for your opinion, it is probable, came from these regions. The paper containing your strictures has been much circulated among our congregation, and even sent to some of its members from distant places. Under these circumstances you will, I trust, see the propriety of this communication. I shall endeavor, in the few lines I propose to write, to give your example as wide a berth as possible, by observing some rules of courtesy, and a few of the more common rules of English syntax.

\* \* \* \* \*

“ Now, touching this I have only this to say—and I say it for the consideration of all whom it may concern—that if your article on church music reflects the notions of the Reformation as to what constitutes Christian courtesy, manly literature, logic, rhetoric, religion; nay, if any considerable portion of the Reformation can even tolerate such coarse fulminations, then the sooner it is extinct the better; and I, for one, being assured of this, would feel myself impelled by everything I owe my family, my country, myself, and my Saviour, to aid in ridding the world of it, as of an immeasurable abomination. By what law of man or of God, written or unwritten, what law of gentlemanly civility, is one man authorized to denounce another as without the spirit of Christ, an ape, carnal, without devotion, etc., on account of a difference of opinion as to what is expedient in a community of which the denounced is a part—of which the denouncer

knows nothing? But I forbear. Finally, I am ready and willing to discuss the subject of instrumental music in churches with any man who can discriminate between railing in bad grammar and Christian argumentation; but I am as fully resolved as any man can be to have nothing to do with 'silly clap-trap.'

"Yours truly,

"L. L. PINKERTON."

Mr. Franklin promptly published the doctor's reply, and in commenting thereon said:\*

"We heard that the church in Midway had an instrument in it probably a year ago, but heard again that it had been taken out, and supposed it to be still out. We found an instrument in another congregation a few weeks ago, and, by our request it did not sound a note in our hearing, nor did we see it afterwards. By several persons at this point, and several at other points, we were called out, and certainly did not intend to be personal, especially towards the Doctor. We have aimed for

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\* Sixteen years later a book appeared entitled, "Life, Letters, and Addresses of Dr. L. L. Pinkerton," John Shackelford, Jr., Editor. The following is Mr. Franklin's editorial notice of the book: "We were acquainted with the subject of this volume for many years, some of the time quite intimately, as he conducted a Kentucky department in the *Christian Age* for a time, while we edited that sheet; and are also some acquainted with the author of the volume before us. Our relation to these men, and the relation they have sustained to the cause, and which one of them does still, led us to feel an interest in looking into the volume. We commenced at the first of it, without any decided purpose as to how much of it we would read. We put in an evening or two while recovering from our late illness, became interested, and continued on till we read the whole of it. We do not know that it will inspire the same interest in other readers as it did in us, both on account of our acquaintance with both subject and author. To us it is a book of profound interest throughout. The letters of Dr. Pinkerton to members of his family, and to special friends, are fine specimens of letters, and would be read with interest by almost any one who can appreciate the beautiful, poetic and the emotional."

several years to let him pass quietly without the slightest interruption from us. We do not wish to annoy him in the least, as we do not desire to make him unhappy in the least degree; and ask him, if he *possibly can*, to forgive us *grammatically, logically, ironically*, and every other way, and then rest assured that we do not *mean him* in any thing he may find in the *Review*; or, if he does not read it, and any one should call his attention to any thing we say, he may explain that he has assurance that it *does not mean him*.

“As to any extra copies sent him, or any in his community, we know nothing. We ordered no copies sent to any body in his vicinity, and did not write the article for any particular community, nor to fit any particular person. One thing is certain, and that is, if the instrumental music had as happy an influence upon his ‘poor heart’ as he appears to think, our article or something else has had a very different influence upon it since, judging from what he has written above. We wish the Doctor well, and think he will feel better after meditation, reading the Scriptures, and prayer. He does not do himself justice in this article. He is a much better man than any one would suppose from this piece. By the way, we would rather let him have his plaything in the church than to have him so much out of sorts again. Will some one who understands ‘English syntax,’ ‘logic,’ ‘courtesy,’ etc., discuss the merits of instrumental music in churches with the Doctor?”

But sixteen years later the question had grown to be a very serious matter. The church in Charleston, Illinois, had introduced an organ, and those who were conscientiously opposed to it desired to know what to do. Writing very calmly, very temperately, and with great care in view of the gravity of the situation, he said:



“But now, what are the brethren in Charleston, Illinois, opposed to the use of the organ in worship, to do? Here is the hard problem. How is this to be solved? We have not the room now for full advice; but we will give a few words:

“1. Be guarded in language, in reference to those who precipitated the trouble. We regret one or two expressions in the article that appeared in our columns a week or two back. We have no hard words for any one, nor personal feelings toward any, and can meet any of them and worship with them, when they shall be willing to meet and worship according to the Scriptures. Be careful, then, and not say anything personal to wound the feelings of any, or you may find it in the way when the organ trouble may be removed.

“2. Do not denounce anybody, nor pronounce anything severe on any one. Keep the lips from guile, and when cast down send up continual supplications to the Lord to open the way out.

“3. Be firm and decided in reference to the *one thing*—the requirement to submit to the use of the organ in worship. Tell all that you can not submit to it.

“4. Do not decide to stay at home, and wait for something to turn up, nor make it an excuse for going out of the church.

“5. Declare non-fellowship with no one; say nothing about refusing fellowship, or leaving the church, or withdrawing from it. But deliberately and quietly meet in another place, and worship regularly according to the Scriptures. Attend to the breaking of the loaf, the apostles' teaching, prayers, praise and contribution. Worship in spirit and in truth. Talk of no new church, 'second church,' nor anything of the kind. One hundred thou-

sand disciples did not all meet to worship in one place in Antioch, nor did two hundred thousand all meet and worship in one place in Rome. But the disciples, in the aggregate, in any one city, are the church, the body, or kingdom of Christ there, no matter how many places in that city they may have met in to worship.

“6. Do not elect any overseers or deacons, but meet and worship, and let such brethren as have the gifts to do so, lead the devotions.

“If the evil shall at any time be removed, there will then be nothing in the way of all meeting and worshiping together. If the evil shall never be removed, your way will be clear to go on and build up the kingdom of God in the community, set the congregation in order according to Scripture.”

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There are two facts indicative of the solid character of the *Review* after its first enlargement. Mr. Franklin's theory of the paper was then carried into practice. About two columns were devoted to advertising. But in 1859, the proprietor announced that “no advertising *at any price* can be inserted, except a few business cards, advertisements of colleges, schools, books, etc., and even these at our discretion. No patent medicines, or anything of that sort, can be admitted *at any price*.” This close personal supervision of everything went far toward giving the paper its substantial reputation while he was able to do so.

The other fact we find in a list of contributors furnished by “J. S., jr.,” a person who was given to the making of such reports. It was published in the first number for 1861. “J. S., jr.” says:

“BRO. FRANKLIN: You have an able body of writers and correspondents for the *Review*. With your permis-

sion, I will mention the following brethren and friends—some of them authors of books, and others have been editors of papers—viz: Beardslee, Barclay, Burnet, Creath, Cox, Challen, Elley, I. Errett, B. F. Hall, Kendrick, McGarvey, L. L. Pinkerton, Raines, John Rogers, Roe, Walter Scott, G. W. Rice, Fillmore, T. M. Allen, Archippus, Andronicus, Butler, Bartholomew, Bledsoe, Bauserman, Brooks, Doolittle, Dowling, Doyle, J. Errett, Eubank, Frame, Ford, J. Franklin, Goodloe, Goodrich, Grubbs, Garraty, Gano, A. B. Green, W. H. G., Henry, C. D. H., Houston, Horner, Howard, Jourdan, Johnston, James, Jackson, Irvin, King, M. N. Lord, Lucas, Longan, Meng, A. E. Myers, Mitchell, D. T. Morgan, Major, Munnell, McFadin, McGinn, Mason, A. E. M., Miller, Norton, Prewett, W. Pinkerton, Pyatt, Philip, J. I. Rogers, W. C. Rogers, Rate, Rowe, R. C. Rice, G. W. Richardson, Roberts, Jer. Smith, B. H. Smith, B. K. Smith, Z. F. Smith, G. W. Smith, Sallee, Sprague, Speer, Sweeney, Tiers, Treat, J. Snoddy, J. N. Wright, U. Wright, Wilmott, Wilcox, Walker, Winter, etc. Are not the above named correspondents, or a majority of them, sufficient to recommend any weekly among us as a people? If not, well may you despair of pleasing your *voters* for the incoming year. I intend no reflection on any one whose name is omitted in the foregoing, for I might swell the list to two or three hundred.

## CHAPTER XIX.

IT is impossible to make any regular report of Mr. Franklin's evangelical labors after the year 1856.

Indeed, could it be done, the long chapters of details would have too much sameness to be interesting. He had no regular engagements, but traveled far and near, holding protracted meetings and debates continually.

We have prepared some notes of the years 1860 and 1861, giving not all his journeyings, nor all the results ; but enough that the reader may form some conception of the immense labor performed by him for almost a quarter of a century.

In January, 1860, he was in Missouri, and held a six-days' discussion with W. M. Rush, a Methodist presiding elder, on baptism, justification by faith, and the influence of the Holy Spirit. An extended report of this discussion, by J. W. McGarvey, published in the *Review*, contains the following paragraph, which at once shows the secret of Mr. Franklin's power, and is full of suggestion to other preachers. Mr. McGarvey says :

“ I have never known a discussion on the action of baptism in which the usual affirmation of a negative was so clearly maintained ; and I attribute Brother Franklin's triumph chiefly to his close adherence to the English New Testament. He made it a question of *fact*, rather than a question of philosophy ; aiming to determine what *was done* in baptism, rather than what the *word* baptism signifies. Hence, he was always within the range of the understanding of his audience, and left his opponent but

little opportunity to hide his weakness by a show of learning.”

A paragraph in the *Review* mentions that the editor was in Portsmouth, Ohio, during part of the month of March, and held a meeting resulting in twelve additions to the church. At this place, two years before, he had held a discussion with S. M. Merrill, of the Methodist Episcopal Church, on four propositions—three on baptism and one on justification by faith. The debate was printed in the *Review*, in full, and afterwards published in four volumes, one on each proposition. In his notes of the debate, Mr. Franklin gives two “trophies,” viz: “1. Mr. Merrill received a fine gold watch. 2. We remained one day after the debate, and, including three added before the debate began, *we had twenty-eight additions* to the church.”

After the meeting at Portsmouth he went to Wheeling, Virginia, and remained over two Sundays, baptizing fifteen persons. Thence he proceeded to Bethany, the home of Alexander Campbell and the location of the most famous college among the Disciples. It was his first visit to the place, and we are not surprised to find him approaching it with a feeling of profound reverence. But he was not so overcome as to lose the command of his own great powers. Very soon the students of the college were listening with increasing interest to the unlettered preacher from the West. Thirty-two obeyed the Gospel, most of them students of the college.

Returning from Bethany, he tarried at home but two or three days before setting out for Illinois. At Decatur he preached two weeks and baptized twenty-eight persons. In the midst of this meeting he held a public discussion with a Universalist preacher by the name of Bunn.

Before returning to his home, he went on to Chillicothe, Missouri, and held a second discussion with Mr. Rush, on the same propositions debated at Trenton in January. A week's meeting, with twenty-five additions to the church, followed this discussion. A semi-annual meeting of the American Christian Missionary Society, at St. Louis, was included in this trip.

He had but a day at home before going to attend a meeting of the Ohio State Missionary Society, at Bellefontaine.

The month of June was spent in Clarksville, Tennessee, and Hopkinsville and Madisonville, Kentucky. The result of the three meetings was sixty-eight additions.

Three weeks of July were spent in Sherbourne Mills, and Sharpsburg, Kentucky.

Early in August he went to Jacksonville, Illinois. This was the scene of the excitement produced by Walter S. Russell, one of the most prominent of the younger men who became enamored with the doctrine of "a divinity within." Mr. Russell had divided the congregation at Jacksonville, and led off a majority, with his new doctrines. It was observed that there was hope of overcoming the faction, and the visit was protracted two weeks beyond the original purpose, Mr. Franklin calling in a two weeks' meeting in Ohio to do so. He staid two weeks into September, holding two other meetings, each of a week's duration, and attending a session of the Illinois Missionary Society. The results of this trip are reported as seventy-five additions to the churches.

The latter part of September was spent in Princeton, Highland county, Ohio, where he baptized thirty-three persons.

Including the second and third Sundays in October, he

was in Rising Sun, Indiana, where eleven were added to the church.

He returned home to attend the October Anniversary at Cincinnati.

The last week of October and first of November he was at Clintonville and Flatrock, Kentucky.

Three Sundays in December he preached in Harrodsburg, Kentucky. John A. Williams was, at the time, conducting a very flourishing female seminary, known as "Daughters' College." The meeting resulted in eighty-four additions to the church, a large number of whom were the young ladies attending the school.

In June, 1861, Mr. Franklin made his first visit to Canada, and attended a meeting at Rainham, in Western Ontario, between Lakes Erie and Ontario. It is the custom of the Disciples in this region to hold an annual meeting in June, commonly called the "June meeting." Representatives of twelve or fifteen churches assemble with one of the churches, as agreed upon the previous year, and stay over Saturday, Sunday and Monday. A number from the adjacent part of New York usually attend. No "business" of any kind is done. The meeting is wholly devoted to praise, exhortation and preaching. Some well-known preacher is called to take the lead in the preaching, and often stays to protract the meeting. Mr. Franklin was the preacher called on this occasion, but only staid five days. This introduction to the people of the "Dominion" was the beginning of a pleasant acquaintance which was kept up throughout the remainder of his life.

In 1869 he made a twelve weeks' journey, commencing in June. His first stopping-place was at the annual meeting in the State of Maine. Thence he went to St. John,

New Brunswick, and staid one week. Of the church at this place he makes the following note: "We learned that for thirty-five years there has not been a Lord's day on which the Lord's table has not been spread in the church in St. John." Passing thence by rail across the Southern part of New Brunswick, he reached the Strait of Northumberland. Crossing the strait by steamer, he landed at Summerside, Prince Edward's Island. Stopping only long enough to preach one or two discourses at this place and one other, he passed on to Charlottetown, the capital city of the Island, where he held a protracted meeting.

This was his farthest point from home ever reached in any of his journeyings.

In 1874 he made a third trip to Canada, visiting Toronto and other points on Lake Ontario, and Stayner and Meaford on the Georgian Bay. He had appointments nearly over the same ground for twelve weeks' work in 1877, but being unable to fill them, sent his son in his place.

We have simply given these brief notes of a few of Mr. Franklin's evangelical tours, to indicate the manner in which the last twenty-two years of his life as a preacher were occupied. It would be, if detailed, a history of tours to Canada, New York, Pennsylvania, Maryland, Virginia, Tennessee, Missouri, Kansas, Iowa, Wisconsin, Michigan, and all over Ohio, Indiana, Illinois and Kentucky, preaching, debating and writing wherever he went.

We come now to detail the circumstances of his last days and death, as fully as we can in the brief space left to us in the limits of this book.

The general derangement of all kinds of business not connected with the progress of the great Civil War, and especially of moral and religious enterprises, the cutting off the Southern mails, and the prejudicial influence of the



charge of disloyalty against its editor, had combined to greatly reduce the subscription lists of the *Review*, and embarrass the business of the office. Mr. Franklin had traveled incessantly and preached with great energy throughout the fearful conflict; but he was constantly annoyed and distressed to find, in almost every church he visited, an element of opposition to him, or at least suspicion against him, leading many to give him a cold reception. If he went North of the Ohio River, he found some persons industriously circulating the report that he was a "rebel sympathizer," and exciting every person whose prejudices could be excited in that way. If he went South, he encountered a prejudice equally strong against him, because he was a "northern radical." But everywhere, however, he found some, and generally a majority, of the members of the church agreed with him in his conviction that these political differences ought not to distract the fellowship of brethren in Christ. The struggle that was thus continually going on kept him in a fever of anxiety which visibly affected his physical vigor. A careworn expression settled upon his face, and his hair turned prematurely gray. It is probable, although he afterwards rallied again, the foundation was then laid for afflictions which finally ended his life.

Before the war was over, ultraism had spent its force, and the distraction which had everywhere prevailed throughout the country, began to give place to a more harmonious feeling, and a better understanding. The *Review* began immediately to realize the benefits of this improved condition of society, both in the decrease of opposition and in the increase of the number of subscribers. Thousands of old friends returned to its support, many of those who had opposed it, or looked with suspicion upon

it, now admitting that the charges preferred against the editor were unfounded, and that the *Review* had pursued the proper course for a purely religious periodical to pursue.

The Indiana Christian Home Missionary Society, in the Autumn of 1851, sent out John B. New, a well-known preacher, resident in Indianapolis, and one of the most distinguished of the pioneer preachers of Indiana, as an "Evangelist." From Mr. New's report of his labors, published in the *Christian Record*, and dated, "October 6th, 1852," we make the following extract :

"I entered upon my field of labor immediately after the close of the State meeting. At Pendleton we constituted a church of three members ; present number nineteen. At Anderson, in December, we enrolled a few names ; their present number is eleven. In April and May we made some exchanges with brother Daniel Franklin, by request. In June and July I gave fifteen discourses to a little church in the south-east corner of Hamilton county, where we had five additions, and the church was much built up in the Lord. The first eight months I devoted most of my time in the towns of Pendleton, Huntsville, Anderson and Chesterfield, and their vicinities. Since that time I have been preaching in the county. Six miles south-west of Anderson, in June, I gave six discourses, and in July we constituted a church of five members. Their present number is thirty-four, and one of their number has begun to preach the word."

All these places, except one, are in Madison county, Indiana, of which Anderson is the county town. This is the history of the planting of the "Church of Christ in Anderson." As has been before mentioned, Daniel Franklin had planted several churches in the northern part of the

county ; and they were at this time in a flourishing condition. But from Anderson southward, excepting the vicinity of the White Chapel Church, other parties seemed to feel that they had rights by pre-emption, and opposition to the progress of the Disciples was very determined. But John B. New and Love H. Jameson, then in their full vigor, held constantly all that had been gained, and made steady advances.

In 1861, the church in Anderson had grown strong enough to undertake the building of a meeting-house. In this undertaking they were very greatly assisted by a gentleman,\* yet a resident of Anderson, but who was not a member of the church. About the time of the completion of the meeting-house, Benjamin Franklin was called to Anderson and preached a series of discourses, which resulted in doubling the membership of the church. The church, now provided with a good meeting-house, conceived the plan of having a resident preacher among them. Arrangements were made to that effect, and in June, 1862, Joseph Franklin moved from Covington, Kentucky, to Anderson.

In his constant labors as a travelling evangelist, Benjamin Franklin was fully four-fifths of his time away from home. His wife was never fully satisfied to live in

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\*Mr. Frederick Brounenberg has never yet been more than "almost persuaded to be a Christian." But he was an invaluable friend of the church, especially in the days of its weakness, giving liberally of his means, and spending much time in collecting money and materials to build the meeting-house. His wife was a member of the church, and his sympathies always inclining to the weaker party, he joined heartily with the church, during the days of its feebleness, in everything except obedience to the Gospel. His aid and valuable counsel were also freely given in making the necessary arrangements for the residence in Anderson of both Benjamin Franklin and his son. Although the crooked course of human events has since produced a partial estrangement, his kindness was never forgotten by either.

the city, and a removal to the country was decided upon. Influenced by the consideration of having their married children as near to them as possible, Anderson was selected as their future home, and in the Spring of 1864, they removed to that place. The business of the *Review* office was not in any way affected by this change; for all the office work was, and had been for several years, under the supervision of Mr. Rice.

A residence in the town of Anderson\* was purchased in which the family resided for several years. In a short time a small farm, nearly a mile from the town, was added to his possessions. He afterward sold his town property and removed to his farm. Ninety acres of this farm was the only property owned by him at his death. An amount about equal to the value of this farm had been distributed among his children.

The idea of publishing a volume of sermons was conceived as a means of helping the *Review* out of the depression brought upon it by the Civil War. The work was completed within two years from the time it was begun, and the "Gospel Preacher" was advertised as on sale in the *Review* office. This book contained twenty sermons, and comprised the best of the discourses preached by Benjamin Franklin in his protracted meetings. The general drift of the series was for the enlightenment of sinners, and to show the errors of denominationalism. The

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\* Anderson was the name of an Indian village on the south bank of White River, thirty-six miles north-east of Indianapolis. It was ruled by a Delaware chief named Anderson, and from whom it took its name. A settlement of white people was made in 1820, and Andersontown was incorporated in 1838. Ten years later, by Legislative enactment, the name was contracted to Anderson. At the time of Mr. Franklin's removal to the place there were about two thousand inhabitants. It was incorporated as a city in 1865. The population is now (1879) between five and six thousand.

desire of the thousands who had been edified and entertained by these sermons, to have them in a more permanent form, made a great demand for them and the book had an immense sale. It has indeed, been a constant source of revenue to the *Review* office since its first appearance.

There are very few preachers who would undertake to produce such a work in two years, and keep up, at the same time, regular engagements in preaching. But the author was constantly engaged in protracted meetings, and abated naught of his editorial work during the writing of these sermons.

Such tremendous energy will soon wear out any human being. From the time of the completion of this book Mr. Franklin showed increasing symptoms of the diseases incident to a man who has been over-worked.

The era of prosperity that followed after the close of the War had been such a relief, that Mr. Franklin rallied, apparently as strong as ever, but not really so. He seemed capable of as much work as ever when he felt well, but was susceptible of more frequent and violent attacks of disease than he had previously been. This was especially the case with him after he had written the first volume of sermons. A severe attack of pneumonia disabled him so that he was compelled to leave off preaching for some six months. It was thought then that his labors as a preacher were ended. But the tremendous constitution with which nature had blessed him made one more effort to rally. He thought he was better, that he would soon be well as ever, and ventured out again. For some years he continued to go, but was distressed by a constant cough and expectoration, that was gradually consuming the remainder of his life-forces.

When the panic of 1873 fell upon the country, and financial distress, scarcely less severe than that of the first two years of the War, prevailed, the circulation of the *Review* was again threatened, and did, indeed, fall off considerably. Mr. Franklin was again troubled by his surroundings. The dissensions among the Disciples operated very unfavorably upon his mind. He began to fear that the churches would be entirely carried away by innovations upon the purity of the worship. Hundreds of public men were alarmed in the same way by the threatening aspect of affairs, and in their anxiety turned to him and to his *Review* as the only influence that could possibly stay the tide of innovation.

He had so far yielded to the entreaties of intimate friends, and especially of his family, as to relieve himself of financial responsibility by selling his interest in the *Review*. But this did not bring so much relief as his family hoped for. His failing health rendered it impossible for him to comply with all the terms of his contract, and his income was very much reduced. This interfered with some plans he had formed for assisting his children, and was a source of additional anxiety to his mind. From abroad there came a steady stream of correspondence, complaining of the inroads made by the "progressives," and appealing to him to "cry aloud and spare not." The "Old Reliable," as they fondly called the *Review*, was to them the only hope of the advocates of "the ancient order" and of the pure worship.

Twice in his life did Benjamin Franklin demonstrate that he was not actuated by the hope of financial gain. When he refused to admit the discussion of the slavery question into his paper, some said that he was contriving how to save his southern subscribers. But ere that ques-

tion was fully upon him he saw clearly that he would lose more in the north than he would save in the south, and predicted that the periodicals opposed to the discussion would gain upon the *Review*—a result which followed. Again, when the discussion turned upon instrumental music in the worship, and other similar measures for making the churches places of popular resort, he saw clearly that the influences of social life, often more powerful than the gospel, were against him, and that he was on the unpopular and unprofitable side. Sometimes he would be hopeful and express his opinion that “progression” was on the wane. Then he would receive letters from preachers and seniors whom he had long known, that the popular crowd had gained the ascendancy in their neighborhoods, and that they had been elbowed out of the way to make room for an organ and for a young pastor who was in favor of all measures that would popularize the churches. Such news became more frequent, until his heart sank within him, and he came to fear that the new measures would generally prevail, and that the *Review* and its friends would be overpowered. But he always said, “whether popular or unpopular, when a thing is right, it must be adhered to,” and therefore he went on, turning neither to the right nor to the left from the convictions in which his mind had been fixed.

He saw, without a shade of doubt as to the truth of his conclusions, or a thought of abandoning them, the men opposed to him occupying the best places, and the opposition periodicals becoming permanently established. Indeed, he finally seized upon these circumstances as additional evidences that he was right. The faith, chastity, and self-denial required by the Gospel never could be popular, and the pure church never could be a popular church.

Still, notwithstanding the strength of his convictions, the steady progress of the changes in the churches gave him great distress. And when he saw the more popular views prevailing in his own congregation at home, where the entire force of the public instruction and exhortation had always been against them, he was ready to despair. Two or three suppers to raise money for the church were given at private houses. The Sunday-school was impatient of the oversight of the Church, and, claiming the right to organize and run itself, many of the young people were clamoring for an organ, at least in the Sunday-school, and some good singers refused to sing because there was no organ. These circumstances undoubtedly weighed heavily upon his mind, and favored the progress of the diseases under which he was rapidly sinking.

It was not widely known that he was so nearly exhausted, else, surely his friends might have spared him in some degree. When his vocal organs had failed so far that he could speak but little, he seemed to concentrate all the remainder of his nervous force upon his editorials. His writings did not, therefore, indicate, to those who only judged him by these, how nearly he stood upon the verge of the tomb. He was urgently entreated by those nearest to him to abandon his editorial work as early as 1876. He was, at times, almost persuaded to do so. But the force of long-established habits, and the appeals from abroad to hold on to the *Review*, prevailed.

His contract with the publishers, after he sold out the *Review*, called not only for editorial work, but claimed for them the ownership of such books as he might write. Under this contract he produced the "Gospel Preacher, Vol. II," and tried to write a Commentary. An Auto-Biography was talked of, but he never had the strength to undertake this task.



“The Gospel Preacher, Vol. II,” contained twenty-one sermons. These discourses were intended to comprehend the chief matters involved in the edification of the Disciples. They treated especially of the things involved in the discussion on “progress.” If the labor of writing the former volume was an indiscretion in a man having already so much work in hand, the latter undertaken when he had as much on hand as ever, and when his body was racked by disease, may be regarded as “a sin against nature.” He was admonished and entreated not to undertake it. But he said he wanted to preach after he was dead. And so he does. “By it, he, being dead, yet speaketh.” When he came to realize the effect upon himself, he took comfort in the good the book would accomplish.

In the month of October, 1876, Mr. Franklin was preaching at the White Oak Pond Church, near Richmond, Kentucky. For a week he kept on, with constantly failing strength, but increasing interest in the meeting. He ventured to deliver one discourse after he knew that he was in danger of serious sickness. This was on Saturday night. Sunday he was not able to go to the meeting. Monday evening he went with Newland Jones to Richmond, and stopped at the residence of J. P. Simmons, intending after resting a day or two to take the train for home. But he was in a worse condition than he supposed, as the following extract from his editorial account of the trip will show:

“Instead of starting for home, we were attacked by *pneumonia*, and confined for three weeks. Here Bro. Simmons and his noble wife cared for us with all the patience and endurance possible. We could not have been cared for more tenderly. Truly, we are under lasting obligations to these kind friends. Besides these, we are

under many obligations to Brethren William Crutcher, Silas Greene, S. Parks, Louis Francis, White, and others who staid with us and cared for us of nights.

“We had also the attention of Dr. B. F. Hart, a skillful and well-qualified physician, who certainly comprehended the case well, and did a noble part for us. The attentions of brethren were such, that owing to our prostration of nerves, many were not permitted to see us. Through these kind ministrations, and the continual care of our blessed Father, we have been brought safely through, and on Monday after the second Sunday in November (13) we made our way home, and now find ourself in an encouraging condition, and at our desk. Through one more trial we have thus safely been brought on our way, and we have reason to join with Job in exclaiming: ‘Blessed be the name of the Lord.’ ”

Although in such a really dangerous condition, he sustained himself by sheer force of will, and almost daily, with his own hand, penned a postal-card to his family. He was watched day and night by sympathizing friends, who understood his condition better than he did himself. Fearful of alarming his family, he allowed no communication sent to them except those written by himself. They were therefore unadvised of his situation until the danger was over, and, although several times on the point of sending some messenger after him, deferred it from day to day, until finally he recovered sufficiently to return home alone.

But he had finished his work as a preacher, and had before him two years of lingering between life and death. He was very feeble all winter. It was only on the mildest days that he would venture out to attend even the morning meetings at home. In February he began to

fail, and grew so feeble that for several weeks he never went abroad. For over a month he was unable to write. The family and his physician gave him up, and concluded that he had but few days longer to remain on earth. He fell into a languor, and seemed to be waiting for the expected final summons; but as settled weather came on he rallied enough to continue to write, and in some measure to enjoy life.

The nature of the diseases, which had now taken fatal hold upon his vitals, puzzled physicians who saw him but occasionally. He was for some years persuaded that he had asthma; later he called it "catarrh of the head and lungs," and finally it was supposed he had "heart disease." His family physician, who had watched the progress of his diseases for several years, recognized the fact that his throat, heart, lungs and stomach were all affected. His position while writing was unfavorable to all these organs. He stooped in the shoulders, and thus cramped all the vital organs. For several years he almost invariably spent the entire forenoon in writing. He would go immediately from the breakfast-table to the writing-table and sit in the cramped attitude described until noon. Imperfect digestion was necessarily the result, and as early as 1860 he showed some symptoms of dyspepsia. Toward the end of his life it was observed that when he ate moderately of food easily digested he was comfortable; but the least over-eating, or eating of food not suited to his condition, gave him distress in the stomach, and immediately the heart, stomach, lungs, throat and nasal passages were excited. The conclusion seems inevitable that, of all his complication of diseases, dyspepsia was the basis. When the final breaking-down came, it seemed that the heart-forces had been all completely exhausted.

In his last hours he complained only of distress in the region of the heart, and the word went abroad that he died of heart-disease.

As his real condition while sick at Richmond, Ky., was not made known to his family, so the winter following, the readers of the *Review* were not informed that its editor was liable to fall at any hour. He could not be idle, nor could he for some months admit that he was disabled. By all parties interested he was advised and entreated to abandon any attempt to preach. In November he alluded to this advice and said :

“ This advice we have resolved to take, *so far as the present winter is concerned*. But we were not made to be idle. We intend keeping an eye on the *Review*, and making it tell every week. We have ‘ gone into winter quarters,’ but not to slumber.”

When the report of his serious illness had gone abroad, he wrote :

“ We have not, until this issue, mentioned our sickness in the *Review*. But the *Apostolic Times* gave a kind notice of it, and, a week later, a further notice that we were ‘ much better,’ and the word spread. Dr. Richardson had recently died, and then Bro. Gains, from among our old men, and much anxiety was manifested by our friends in all directions. We are truly thankful to know that we have such a place in the hearts of the true Israel of God. Paul said the Lord had mercy on him in sparing a sick brother. Our most gracious and merciful Father has heard the prayers of the thousands who have called on him in our behalf, not simply for *our sake*, or the *love they have for us*; but for *his sake* who died for us, and for *his cause*, in which we serve him in the Gospel of his dear Son.

“In our illness we tried to be composed, and resigned to the Divine Will. We were ready, if his call was to live or to die, as we think those with us will testify. We have accepted it all at his hand as wise, benevolent and good. We have waited for him to work out his gracious purpose. He has been pleased to rise up and restore us to our home once more. We take it that he has something more yet for us to suffer and to do. So far as we can see we are now as likely to be able for service as we have been any time in the eight years past; and our affliction has only deepened every impression we had of the importance of the work.”

The partial restoration renewed his hope, and he began to talk of getting well again and going out to preach. All the summer and autumn of 1877 he remained at home, still hoping to be well enough to go abroad soon. His hope was so strong that he kept up regular appointments, arranging that his son should go with him to care for him if he should fall sick, and to perform the principal part of the labor of preaching. Three months in Canada, and three months in Kentucky, the son went alone to preach to sadly disappointed congregations. The last of these appointments was in Cloverdale, Indiana. This was near home, and he felt so well that he went to this meeting and ventured to talk a little at the conclusion of each assembling. Thence he returned home and “went into winter quarters again.” In March, 1878, he went to Newcastle, Indiana, but only preached on Sunday. In the latter part of April he went to Shoals, Martin county, Indiana, where he staid over three Sundays. Thence he went to Bloomington, where he staid other three Sundays. During this trip he preached once each day. In June he went to North Middletown, Kentucky, to deliver an address

before the "Kentucky Classical and Business College.\*" Four weeks, including the latter part of July and first of August, he was at Middletown, Jefferson County, and with the Floyd and Chestnut Street Church, Louisville, Kentucky. Of his last tour abroad, we have no record, and memory recalls only the fact that it was to some point in Ohio, and that on his return he was compelled to ride several miles in a buggy through a cold and drizzling rain. On his arrival home it was only by the utmost care that he was saved from another attack of pneumonia. A confinement of nearly three weeks had nearly persuaded him to abandon any idea of going from home again during the fall and winter. But as he grew a little better again, and the weather seemed to be settled and pleasant, he arranged to visit his two sons at Indianapolis on the 23d of October, and to go from there to Glenwood, Rush county, to visit his daughter. It was expected that while in Rush county he would be present and join in the exercises of a general meeting at Ben Davis Creek Church.

As the time to start upon this visit drew near, his spirits became more buoyant. So encouraging were the symptoms that his family thought he was really improving. He ate regularly and slept well, and his writing was done with great ease. In the morning of the 22d day of October, 1878, he took a long walk upon his farm. Returning about nine o'clock he said to his wife: "Mother, I feel very much better to-day, and I hope I shall yet get well." He then seated himself at the table and wrote some two or three hours. When called to dinner, he ate heartily, and still talked of how well he felt. After dinner he lay

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\* While at North Middletown, some persons enumerated two hundred and thirty additions at five protracted meetings, held by Mr. Franklin at that place.

down for his customary sleep. He slept somewhat longer than usual and attracted attention by his labored breathing. At two o'clock he awakened and sat up in a chair, but seemed very dull, as if he were hardly awake. After a time he began to show symptoms of distress, and complained of heaviness, "as if a fifty-pound weight lay on his heart." His wife was the only other person in the room at this time. She soon saw that something very unusual was the matter, and called their daughter from another part of the house. When she came to him he was gasping for breath. She made an attempt to rub his side with a view to restoring the circulation, but he said: "Don't trouble me; my time has come." She now became seriously alarmed and summoning her husband,\* a messenger was dispatched to call a physician and to notify the other members of the family resident in Anderson. The physician came within an hour, but Mr. Franklin was too far gone to swallow, and nothing could be done for him.

His last words were spoken to his wife: "Mother, I am sorry to have to leave you." Leaning back in the arm chair in which he had been sitting from the time when he arose after his sleep, and with his eyes fixed on the companion who had shared all his joys and his sorrows for forty-five years, his breathing grew shorter and shorter, until it could not be observed that he breathed at all.

About 5 o'clock in the afternoon of October 22d, 1878, it became evident to the loving eyes fixed upon him, but nearly blinded by their tears, that *Benjamin Franklin was dead*.

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\* Mr. Franklin and his wife were boarding at this time with their daughter, Martha, and her husband, Mr. James M. Plummer.

“Blessed are the dead who die in the Lord from henceforth : Yea, saith the Spirit, for they shall rest from their labors ; and their works do follow them.”

The telegraph carried the news to the morning papers of Indianapolis, Cincinnati, Chicago and St. Louis, and summoned his children to the burial. All his children were present and all their companions save one. His brothers, Daniel and David Franklin, were present. The day following his death, after brief religious devotions at the residence, conducted by W. W. Witmer, who was preaching for the Church in Anderson, his body was laid away in the Anderson cemetery to await the resurrection of the just.



## CHAPTER XX.

**P**REACHING the Gospel is pre-eminently the grandest and noblest calling on earth. It is presumed that the man who preaches the Gospel is, in fact, himself a man of God; that he believes and practices what he preaches; that he is, in life and character, a living illustration and exemplification of the fullness, richness and blessedness of the Gospel of Christ.

The subject of these lines practiced what he preached. He was not simply a Christian in theory, but also in practice. A correct theory, united to a perfect practice, makes perfect. No man is absolutely perfect, either in theory or practice. "To err is human." But it will not be doubted by those who knew the distinguished preacher of whom we write, that he was as nearly perfect, both in theory and practice, as it is possible for a mortal man to be. His every-day piety, constant humility and devotion—his long and eventful life of toil and sacrifice, attest the fact that he believed, from the profoundest depths of his soul, the Heavenly message he proclaimed.

Character has much to do with the power and usefulness of any public man. A preacher without Christian character is shorn of half his power before he enters the public stand. A bad man may speak the truth, but as the fountain from whence it proceeds is corrupt, the stream also will be adjudged corrupt. "Murder will out," and no man can hide the deceit of his own heart.

The character of Benj. Franklin had much to do with his usefulness in life. He showed his faith by his works.

An ungodly life is inconsistent with the Christian profession, and is, in every respect, ruinous to the prospects and success of a Christian minister. The scholarship, eloquence and fluency of a preacher will be but poorly appreciated when it is known that his character is bad. No preacher can exhibit that earnestness and power of heart necessary to move the people in the direction of holiness and piety, who is not truly and deeply devoted to the pure and undefiled religion of Jesus Christ. Honor, truth, love, meekness and simplicity, unite in the character we are attempting to portray. The power of these heavenly virtues shone like the brilliancy of the noon-day sun in both his private and public life. He transferred his faith to others by the impress of his own mind and heart. He believed, and therefore spoke. "Like begets like." His faith was an inspiration wherever he was known, and his name a synonym for fidelity and truthfulness. The people heard him with profound interest, because they believed him to be an *honest man*; and just what he seemed to be.

One great source of his wonderful power was his self-consciousness of the purity of his purpose and rectitude of his conduct.

The loudest and most effective preaching is in the life and conduct of the preacher. In this way the humblest disciple of Jesus may preach most eloquently and powerfully.

The Christian character of Benj. Franklin was without a blemish, and was unimpeachable. Not one of his many opposers ever assailed his good name. They did often object to his principles, but never argued that he should not be heard because he was a bad man. His character was simply invulnerable, and was in itself a strong bul-

wark of defense. If the reader desires to know one of the secrets of his wonderful success as a preacher, he will find it in *the purity of his life and character*.

The *personal appearance* of a preacher has much to do with his success and usefulness. It has even been said by men of sense that there is a sort of magnetism in the person and presence of some men. Whether this influence is of the soul or the body, or of both, is a question for the philosopher. The animal nature may be greatly excited through mental processes. Those men who are supposed to possess a great degree of animal magnetism, as a rule, are men of great mental power. Such men are not always highly educated, but are always men of some remarkable mental traits and endowments. A fool has never been known to exhibit much animal magnetism or any other kind of controlling influence over a promiscuous audience. The body is but the implement of the soul; the medium of its communication with the outer world. The body with its various functions is the exponent of the spirit within.

Great men, as a rule, possess strong and powerful physical functions. "A sound mind in a sound body" is an accepted proverb. No man can be a great success as a preacher who possesses a weak and diseased body. Such a man is not able to perform either the mental or the physical labor required of a preacher. He will often exhibit both mental and physical weakness, and many of his efforts will prove failures.

That preacher is truly blessed who possesses strong mental traits and powers, incased in a vigorous and soundly developed body. That man is to be pitied who possesses a brilliant mind with no other support than a weak and diseased body.

The subject of these remarks was greatly blessed in the possession of a strong, well-rounded and perfectly developed physical system. The immense labor he performed, both mental and physical, during a period of fifty years, is the proof of this statement. In personal appearance he was commanding and agreeable—Six feet (nearly) in height, with a frame well-rounded and proportioned, erect and stately. His face was large and his features bold. The expression of his countenance was often pleasing and never repulsive. During his best and most happy efforts his face would glow with smiles and expressions of pleasure.

His eye (a mild blue) though not large, was full of expression and power. He stood erect and dignified before his audience, and gazed upon them with such an expression of countenance as indicated the profound interest he felt for the souls of men. He frequently moved with natural grace and ease from one side of the rostrum to the other, speaking in the meantime in a manner to be perfectly understood. There is wonderful power to please and to charm in "the human form divine." Very many preachers confine their bodies to a very small space behind a massive pulpit arrangement, and thus lose the power and influence the body would exert if its shackles were taken off. Too frequent and unnatural movements should be scrupulously avoided, but natural, graceful, and easy movements should be cultivated, as they express the earnestness and pathos of the soul.

Benjamin Franklin possessed wonderful power over an audience, as indicated by the vast numbers that flocked to hear him; hence it is well to consider the sources of his power. When in his prime, his grand and stately

body swayed to and fro as if keeping time to the music of his heavenly and God-given utterances, fixing the attention and giving emphasis and expression to the soul-stirring sentiments of a heart burdened and overflowing with a message of truth and love. His movements often defied the established rules of oratory and yet were pleasing and illustrative in a high degree. He trained himself in his own school of oratory, and hence was his own master. He was one of nature's orators, and those of any other class or school are not orators at all, but simply imitators and declaimers. So momentous were his themes, and so skillful and masterly was his treatment of them, that the hearers looked upon his bodily movements as but incidental expressions of sentiment and pathos. They were regarded as the necessary exponents of the great truths he uttered.

His *gestures* were few indeed. He had one particular gesticulation which consisted in the uplifting of the right hand closed, with the first finger projecting, which was brought down in a circle to the front of the body, just at the instant that a strong and powerful argument was completed. The effect was often wonderful, and would remind one of the heavy stroke of a hammer in the clinching of a nail, though perfectly noiseless. His voice produced the sound while his hand made the stroke.

His *voice* for many years was very fine, round and full. It was not to say musical, yet in every way pleasant to the hearer. The body of his sermons was delivered in a conversational tone, but at times he would come down with an emphasis equal to that of a thunder-bolt. He would at times appear as meek as a lamb, and then suddenly, when occasion would require, would exhibit the prowess and power of the lion. His voice would gen-

erally ascend and descend the notes of the scale, and each note and intonation was exactly suited to the sentiment uttered. He evidently spoke with great ease and comfort to himself, and was a perfect master of his vocal organs.

His *manner* of treating a subject was his own, and hence was peculiar to himself. He was no imitator, but a model for that class of men. He chose his own point or points of destination, mapped out his own course and pursued it in his own way. He never attempted the discussion of a subject that he was confident he did not understand. His notion was that a man must first himself thoroughly understand a subject before he is competent to teach others. He therefore always had some important matter well matured in his own mind before he attempted to speak. His object was to understand matters correctly and to get others to understand them as he did. He was accustomed to say that "if two or more persons understand any matter right, they all have the same understanding of it." He always had a point before him, some important matter to be settled, and hence did not speak at random. He confined himself strictly to the subject under discussion, and scrupulously avoided any departures from the matter in hand. His sermons were not made up of a single continuous thread drawn out indefinitely—but were made up of distinct and separate parts fitly jointed together. He would make an argument and establish a given point, and then proceed to the next in order, and so on, until his sermon was completed. His sermons were, therefore, made up of a succession of logical points, logically arranged, making up a strong chain of connections not easily broken. He was remarkably successful in making himself understood. He could dis-

cuss the most profound and intricate matters in the use of the simplest terms, as if in the language of a child. On account of his great simplicity of speech and manner, some persons who had not been properly educated thought that he was without learning, never having learned the important lesson that it requires the greatest mind to reduce a matter of difficulty to simplicity, and to set it forth in simple forms of speech. Benjamin Franklin was master of the art of simplicity as a preacher. There is wonderful power in simplicity, and this power he controlled with a master hand. Little children and uneducated people would sit at his feet when he was discussing great subjects, and understand every word that he uttered. This accounts for the fact that he became the *great commoner* among the disciples. He was the chosen representative of the masses. They clamored for him. They could understand him and he understood them—their feelings and their wants. They had all confidence in him as *their man*, their chosen representative. He plead in his preaching the cause of the *common people*. He was in sympathy with them and was the especial friend and advocate of the poor and oppressed. His appeals were to the good sense of the people, to their convictions of justice and truth. He had implicit confidence in the judgment of the people when fairly made up.

He believed that the great body of the people were honest, and that they would accept the truth when fairly and fully presented. He, therefore, during his entire ministerial career, labored earnestly and faithfully with the common people to convince them of the truth as it is in Jesus, and succeeded in turning many thousands to the Lord of hosts.

His *manner* was boldly affirmative, and decidedly nega-

tive. He fearlessly affirmed what he believed to be true (that which God had revealed as true), and never failed to give the reasons for his belief; but at the same time denied error, and exposed it in all its hideous forms. He was very successful in contrasting truth with error.

He could transform himself into any character that he might select. He could play the part of a sectarian clergyman to perfection. He could state the position of the sects with more clearness than they themselves were accustomed to do. He could argue their side of any question as satisfactorily as if a Bishop had performed the task. His method of contrasting truth with error was *colloquial*. He would argue on the side of his opponent until he had his case fairly presented, and then he would return to his chosen stand on the Bible and the Bible alone, thus making the most telling and striking contrasts between truth and error. His colloquial manner was wonderfully impressive. His *logic* was of the most natural and telling character. His conclusions were so near to his premises that no confusion could pervade the mind of the hearer. His logic was like that of a child's—was simply axiomatic. He adopted admitted principles of reasoning, and his logic was that of common sense. His object seemed to be to present a matter so as to strike the common sense of the hearer favorably; and having thus opened the way, he would produce divine testimony in proof of his position.

The main body of his *matter* was *Scripture*. All else but Scripture that entered into his sermons was regarded by him as incidental and illustrative. He was perfectly familiar with the Bible—with both the Old and New Testament. He did not claim, nor can any man claim, to understand every part of the Bible perfectly. He claimed



to understand every part of the Divine Revelation that involves the duty and responsibility of man; and that all matters of duty were plainly revealed—that these were the matters that should most interest his hearers. But few men, if any, understood better than he the relation the old covenant sustains to the new, and could explain as satisfactorily that relation.

He accepted the Bible as a divine revelation from first to last, when fairly translated. He accepted it as a perfectly harmonious and comprehensive whole. He believed the Gospel to be the power of God unto salvation. He believed he could save men by preaching “the truth, the whole truth, and nothing but the truth.” He believed he could succeed in the use of Heaven-ordained means and instrumentalities, and he did succeed. His faith was strengthened by every effort, as every effort was a success. Having once discovered the truth, and God’s plan of justification, he adopted it for life. He adhered at all times and under all circumstances to the Divine plan—to the Gospel of Christ. He resorted to no experiments and wordly devices or clap-trap to turn men to God. He turned men by the truth, and to the truth, only. His converts, therefore, as a rule were taught of God, convinced of the truth, and hence were soundly converted. The Gospel of Christ in his hands proved to be the power of God unto the salvation of many thousands of sin-benighted souls.

His *illustrations* were drawn from real life—were facts, and no fiction. He did not scan the newspapers to find idle stories and romances with which to illustrate the truth of God; but he gathered from his own experience and the actual transactions of life the most thrilling scenes and incidents, with which he illustrated in a striking manner

the great principles of Divine Revelation. He was strictly a matter-of-fact man, and hence required facts for his illustrations, as well as for the body of his discourses. Since nature and human life are so replete with the most interesting and soul-stirring facts, why resort to fiction? The natural universe is but a striking shadow of the spiritual. Jesus Christ drew largely upon the book of nature for his illustrations. "I am the vine; you are the branches." "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" The great preacher of whom we write opened the book of nature and drew from its grand pages many apt and fitting illustrations. He was accustomed to compare sin to the spontaneous productions of the earth (the thorn and the thistle), which need no cultivation, but come of themselves; and righteousness to the tender plant that produces the much-desired fruit, but which requires the most attentive watch-care and cultivation. It requires no effort to be a sinner; but to be righteous, requires studious effort and constant attention. With him "life was real, life was earnest." Life is too short to be squandered in dealing with fiction and dreams. There is enough of the real and valuable to excite our profoundest interest, and to engage our entire attention. Benj. Franklin was a matter-of-fact preacher, and allowed no fiction in any part of his discourses. His motto was, "the truth, the whole truth, and *nothing but the truth.*"

The effect of his preaching upon the public mind was the wonder of many. He made more frequent and ex-

tended tours in spreading the glad news than any preacher among the Disciples, living or dead. Not only has his voice been heard declaring the fullness of the riches of grace in Christ in nearly all the States of this Union, but also in Canada, Nova Scotia, New Brunswick and Prince Edwards Island. In all of these States, countries and places—in cities, towns, villages, and in the rural districts—vast crowds would assemble to hear his masterly efforts in defence of the Bible, and in behalf of the great religious reformation for which he was pleading. Preachers of the various sects of Christendom would sit at his feet and submit to the most severe criticisms upon their faith and teaching, rather than be deprived of the privilege of hearing him. They would admonish their members not to attend his meetings, lest their religious faith should be unsettled. At the same time, they would often slyly creep into some secluded corner where they could hear him. The temptation to hear a truly great man was too much for them.

Lawyers, Judges, Doctors, and learned College Professors improved every opportunity to hear the mighty man of God. The learned and the unlearned, the rich and the poor, were alike interested in the man, and more especially in the momentous subjects he so ably discussed. Every hearer of these various classes regarded himself as an interested party, and seemed to give the same attention as though he were the only one addressed. The great masses of the people, from the lowest depths of human weakness, sin and degradation, up to the loftiest heights of human understanding, faith and spirituality, were moved by the grand and sublime truths which he uttered. The poor wayfarer, though foolish, received his portion of spiritual food in due time. The learned lawyers and doctors par-

took of the same and with equal relish. All distinction of classes was lost for the time, and vast crowds would mingle together as if members of one common family. His effort was to unite the people in one grand and glorious spiritual compact; to make them one in the body of Christ, the church of the living God. He was successful in setting forth the ground of union as revealed in Jesus the Christ, and his holy religion.

Religious discussion of important topics was the order of the day when his great meetings were in progress. Every craft and creed were driven to the defence of their creeds, save those who had the Bible only to defend. On such occasions the latter were inspired with renewed faith and zeal and at the conclusion of every meeting were flushed with victory.

The effect produced was solemn, deep and profound. The slumbering faculties of the mind were aroused to greater activity; the judgment was sharpened, quickened and put on duty; the finest feelings and emotions of the heart were brought into lively exercise. Infidels, skeptics and universalists, and the unbelieving world generally, were made to fear the impending wrath of God. Believers were strengthened and established in the holy faith; were the more deeply rooted and grounded in the faith as it is in Jesus the Christ. Sinners, with throbbing hearts and tear-bedewed cheeks, pressed through the dense crowds to confess their well-grounded faith in the Lord of life and glory. Husbands, wives and children, and in some cases entire families, would embrace the faith and each other at the same time; expressing their unbounded joy and gladness by sobs, sighs and tears. As a meeting would progress, the interest would deepen and expand until the whole community, far and near, had

their minds directed to the solemn consideration of the sublime theme of salvation from sin, death and the grave through Jesus the Christ, the Son of the living God. His preaching had the effect of creating a thirst for truth and righteousness. Thousands and tens of thousands of saintly men and women of this living generation will attest the truth of these statements above made, for they have themselves experienced the truth of them. To draw such crowds and interest them so profoundly, not by flippant oratory and theatrical clap-trap, not by sensational preaching and the relation of death-bed scenes, but by the presentation of Heaven's truth stripped of all extraneous matter, requires in this evil day, when the hearts of all men seem to be set on the world, a master spirit. Benjamin Franklin was equal to the task, and proved, beyond the possibility of a doubt, that the Gospel, pure and undefiled, is sufficiently attractive to command the attention even of this wicked and perverse generation. Let those weak and driveling preachers who would attract the crowds by instrumental and musical entertainments; by grand and stately church edifices; by Shakespearian readings; by theatrical performances, fairs, festivals, and many other worldly enticements, hide their faces for shame until they learn to properly value and estimate the blessed Gospel of God, which is by far more beautiful and attractive than the combined allurements of a wicked world.

If Benjamin Franklin was living to-day, the people would stand in groves of trees or assemble in barns to hear him, if necessary. Such is the power of the Gospel of Christ.

The good accomplished must be the measure of every preacher's usefulness. The planting, the cultivating and the pruning avail nothing unless the luscious fruits are

produced. There may be found many beautiful trees that produce no fruit.

What were and are yet to be *the fruits* of the vast labors of the lamented Franklin? More than *ten thousand* sinners converted from Satan to God, and made happy in the Lord. Numerous churches established. The grand body of the Christian brotherhood instructed and established in the faith of the Son of God. Two volumes of Gospel sermons, perhaps unequalled by the same number anywhere handed down to posterity.

An example of faithfulness in the Christian ministry worthy of imitation by every Gospel preacher now living or yet unborn, given to the world.

A fitting example of the *true Gospel missionary*, who, in imitation of the primitive disciples, "went everywhere preaching the word," who carried out the commission, "Go into all the world and preach the Gospel to every creature," as far as it is possible for any man to do. God gave him many souls for his hire, and his sainted spirit is destined to shine as the stars forever and ever. Thousands will arise in the day of glory and of God among the redeemed in heaven to call him blessed.

The generations yet unborn will arise in the grandeur of their God-given faith, and bless the Lord of hosts that Benj. Franklin lived, moved and had his being among men on earth.

But we must conclude this hasty and imperfect sketch of the ministerial labors of a great and good man. It would require volumes to tell the story of his earthly ministrations in the name of the Lord Jesus.

To conclude, we may safely say that Benj. Franklin has preached more, exhorted more, travelled more and immersed more persons than any man now living or dead

among the Disciples of Jesus Christ, since the beginning of the current Reformation. He was constantly in the field, preaching at the rate of a sermon and a half each day. Except in cold winter weather, his rule was to preach morning and evening. Where is the preacher who is making such a record? Our city pastors complain of hard labor, speaking only about thirty or forty minutes twice on the Lord's day. Such work is too laborious for them. They require a summer vacation in which to go to the *springs* to rest and recuperate.

Benjamin Franklin was undoubtedly the most laborious and faithful preacher of his day. He was constantly writing and publishing as well as preaching.

He was not eloquent in the popular sense. His eloquence was not that of words and word-paintings, but that of ideas. His eloquence was of the true and genuine stamp—original, simple, easy and natural. It was that eloquence that comes without intention or previous preparation; the spontaneous production of the mind and heart when set on fire by the torch of heaven's truth. It was that eloquence which clothes the most sublime truths in the simple language of a child, and which expresses itself by that unmistakable earnestness and innocence which characterizes the child. His eloquence was that of truth when you see it naked and unadorned and stripped of all extraneous matter.

The elements of his power and efficiency may be thus summed up:

- 1st. His extended knowledge of the Bible.
- 2d. His varied and diversified knowledge of human nature.
- 3d. His strict adherence to the Bible and his constant unwillingness to depart from it.

4th. His unwavering and ever increasing faith in the Bible.

5th. The great simplicity of his manner of address.

6th. The wonderful earnestness of the man.

7th. The burning desire of his heart to reveal the truth to all men.

8th. His boldness in exposing all error.

9th. His love and constant devotion to the Bible, the church and his brethren in Christ.

We pray God that the generations of men yet to come may follow this godly man as he followed Christ, and that his influence for good may be felt to the latest generations.



## CHAPTER XXI.

OUT of the vast number of men who *write* it may be truly said that but few write well. A man may be able to understand and repeat every established rule of rhetoric and composition and yet be a failure as a writer. It is also true that a man may be ignorant of the stereotyped rules of composition and yet, as if by intuition, comprehend the science of language, and write in an acceptable and even brilliant manner. Persons known to the writer, who have had no advantages of education and who could not repeat a single law of language, both speak and write well. Fluency and accuracy in speech are in a large degree the gift of the Creator. Many persons who are highly educated in the popular sense can neither speak nor write well. Benjamin Franklin was not an educated man in the college sense of that term, and yet, both as a speaker and a writer he was practically a decided success. There was a charm and a fascination attached to what he said and wrote, that challenged the attention of both hearers and readers.

He was a *genius* both as a writer and speaker. His manner and method were his own. He was *original* both in manner and matter. While it is true that his sentences were generally grammatical, yet he would have his own peculiar way of saying a thing, often setting at defiance all established forms and modes of expression.

He was not *learned* and profoundly *critical* as a writer. He made no attempts to appear learned, and avoided everything like display. He did not wish to appear in-

tensely critical. He had learning and was critical, but his learning was of a peculiar type with which his criticisms always corresponded.

His learning was not so extended as it was thorough. In respect to what he assumed to know he challenged contradiction. He was not so much concerned about the extent as he was about the correctness of his knowledge. He was careful to look for the strong, safe and defensible side of every question. When he had once chosen a position and taken his stand squarely upon it, he was generally invincible and invulnerable. He feared neither learning nor criticism.

He possessed a sufficient knowledge of the English language to write well. He used pure Anglo-Saxon and the simplest forms of speech possible to express his thoughts. He had strict regard to the sense or meaning of the terms he employed and seldom used a word that might have more than one meaning. His opposers seldom had sufficient ground to misconstrue his language. In respect to *accuracy of expression* he was a critical writer.

He had sufficient knowledge of the Greek language to be able to make a Greek criticism when he desired to do so. On several different occasions he discussed the meaning of certain Scripture Greek terms with men of reputed learning with sufficient credit to himself to convince the great majority of his readers that he was correct in his views. He made no pretensions to classic learning, yet was by no means ignorant of the classics. His knowledge of the classics was *purely practical*. As occasion required from time to time he examined classic authorities on important subjects connected with the Christian teaching and practice, and was well informed as to the classic use of all Scripture terms involved in matters of contro-

versy. Take for example the word *bapto*, and he had mastered it in all its branches. He knew, perhaps, as well as any man living its meaning and varied shades of meaning, its classic and its modern use. He gave much attention to New Testament Greek, and was well informed as to the many translations of that important document. He frequently quoted from this translator and then from that one; and would then set forth what he believed to be the correct rendering and his reasons therefor.

When Benjamin Franklin said that a thing was so or not so on any subject, he had well grounded reasons at hand for so doing; and he that disputed with him had the harder part.

He was well versed in the views of learned Scripture commentators; with sectarian creeds and confessions; with the teaching and practice of the (so-called) popular doctors and divines. His knowledge of these (especially in all matters involving religious controversy) was critical and his writings relating to these things are often severely and truly critical.

His knowledge of human nature was remarkable. It was his custom to examine into the motives of men in all of their sayings and doings. He claimed that intelligent men always have a motive or reason for saying or doing a thing. He was so critical and correct in noting the circumstances and influences that govern the actions of men that he often anticipated their movements with wonderful accuracy. To very many in this regard he was regarded as a reliable prophet. This wonderful sagacity in our day is not the result of inspiration. It is the result of an almost intuitive perception of the facts and circumstances by which men are prompted to action. Men make up their minds to do or not to do a thing from the data that

is before them. To know what the action of a man will be in any given case, you must first know the particular stamp and bent of his mind; then you must know the circumstances or data by which he is environed; you can then determine with a satisfactory degree of certainty what his action will be. This method of anticipating the movements of men is simply reasoning from cause to effect. The philosophy of history or of science is an interesting study since one important event may be the occasion of a succession of important events. Benjamin Franklin was a critical writer of the first order as respects his knowledge of the motives of human action. Woe be to the luckless evil doer that became the subject of his pen paintings. He claimed that it was legitimate and proper to trace all evil to its source. He was accustomed to hold men personally responsible for their actions. His writings, therefore, were often severely personal. He often exhausted the sources of criticism in his examination of motives and character. His opposers often greatly feared him, from the fact that they expected to be "sifted as wheat." In the judgment of the writer, no one has appeared among the disciples of this country who has exhibited such an accurate and critical knowledge of human nature as Benjamin Franklin. He seemed to read human nature as an ordinary scholar would read coarse print. He was critical on all matters relating to the Bible. He was a Bible scholar in the true sense. He knew the Bible from side to side. He had not simply memorized the words of the Bible, but had indelibly impressed on his mind the mind of the Spirit. He gave particular attention to the *ideas* or teachings revealed by the Spirit. He was therefore a critical writer on all Bible themes.

He was well *versed in nature* and the operation of na-

ture's laws, and hence in all his writings he illustrated the spiritual by the natural. He believed that nature and grace are harmonious in their operations ; that the natural is the exemplification and illustration of the spiritual.

*He was not an ornamental writer.* He had little regard to embellishment. He did not desire to attract attention to his manner, but to the subject-matter of his theme. His purpose was to place before the mind of the reader, the thought or idea that he wished to be understood. He had no other purpose, seemingly, than to impart a knowledge of the truth on all subjects. American literature has degenerated very much into an affected ornamental style. The effort is to please and attract with the manner rather than the matter. Valuable ideas are covered up and lost in a useless amount of rhetorical verbiage. It has been said that a gentleman should neither dress so poorly or so finely as to attract particular attention. Neat and substantial clothing is more becoming. Language is simply the clothing of ideas, and should neither be so vulgar or so fine as to attract attention from the thought conveyed. As a garment is fitted to the human body, so language should be suited to the ideas to be expressed.

Ornamental writers, as word-painters, would have you admire their beautiful language, while the plain and practical writer would have you grasp and appropriate his ideas.

Benjamin Franklin neither wrote so poorly or so grandly as to attract attention to his style. His method was so perfectly natural and easy as to attract no particular attention. His readers always seemed content with the possession of his valuable thoughts. His style was beautiful, in that it was so perfectly unaffected. His writings were adorned with that native simplicity which is so

characteristic of an innocent child. That beauty which is native and unadorned is most admired. Grand and exalted ideas may be expressed in classic and abstruse terms or in the simple language of a child. The language of the bard and the sage may fix the attention of the mind, but the simple utterances of an innocent child will captivate both mind and heart.

Benjamin Franklin with the simple strokes of his pen could weave a coil about the mind and heart from which the reader could not easily extricate himself. He would captivate you with the child like simplicity of his verbiage, and the heart felt earnestness of his manner. His manner was the more attractive, in that the reader could so readily understand every word and sentence.

His writings were admired and sought because they revealed the truth of God in a clear, strong, pointed and intelligent manner. His writings possess the valuable qualities of honesty, truth, and simplicity.

The world is full of *imaginative writers*. Benjamin Franklin was not of that class. It is evidently easier to imagine a great falsehood than to search diligently to find a great truth. To write the most wonderful and startling fiction requires neither learning, honesty nor morality. The most degraded and debased character is likely to be guilty of the most damnable falsehoods. To record "the truth, the whole truth and nothing but the truth" requires both learning, honesty, and morality upon the part of the writer. Benjamin Franklin was a matter-of-fact man, and had less to do with fiction than most men. He had a lively and brilliant imagination, but he knew how to keep it in proper bounds. In his colloquial manner of writing, he would often assume some character which he would represent with wonderful aptness; but the characters he thus as-

sumed were real and not imaginary. That is not imagination which truthfully represents a real character ; but that is purely imaginary which portrays in unmistakable colors a character that never existed. If Franklin imagined himself representing a character it was always a real, and not a supposed one. He used no made-up stories to illustrate the great matters pertaining to the kingdom of God and the salvation of men.

He viewed the gospel plan from every conceivable angle. He delighted to place himself just where all opposers to true religion stand ; and to view the divine plan as they view it ; to contrast all human views with the gospel plan. He could assume any character ; and play the part of a sectarian clergyman, bigot or layman to perfection. He could talk for them glibly, and could represent their cause and plead it quite as well as they could themselves. He could then assume the character of an apostle of Jesus, and would speak the language of heaven with a power that drew a striking contrast between the revelations of God and the opinions of men. The pictures he drew so vividly and strikingly with the pen were not imaginary but true to life and character. He verified that oft-repeated saying, that " truth is stranger than fiction." With heaven's truth at his command, and having free access to the labyrinths of nature, and human nature, he had no occasion to resort to vain and foolish fiction. His words were words of truth and soberness. It was his delight to record truth—eternal truth—and to send it home to the hearts of men. To save men from eternal ruin was the purpose—the only purpose—of every syllable, word and sentence he wrote.

Many men who have quite a literary reputation are mere *copyists*. But Benjamin Franklin was an original

thinker, speaker and writer. Absolute originality cannot justly be claimed by any man, since the data or materials of thought and reason are furnished by the Creator. The mind of man simply works upon the material furnished it by the Great Father, and with its powers discovers the relation of things to each other. From the law of relations springs every thought and conception possible to man. Benjamin Franklin went to the fountain head for his ideas; to the book of God and the book of nature. He preferred to drink at the fountain rather than far down the stream. That he may have been guided to the original source of things by the writings and sayings of wise men who lived before him is admitted, but he certainly had no other use for the wisdom of men than that it might serve him as a guide to direct his journey back to the infinite source of all truth. Having once gained a footing on *terra firma*, having once planted his feet upon the solid rock of heaven's revealed truth, he preferred to dismiss from his mind entirely the preconceived notions and opinions of men, and to reason upon the data of eternal truth which was before him, just as though he were the first to explore the broad field. He would accept nothing upon second hand authority; he must know the origin of everything presented for his consideration. Everything that came before him was referred back to the law of God—the law of nature—or rather, as he expressed it, to “the supreme authority.” “To the law and to the testimony; if they speak not according to this word it is because there is no light in them.” (Isa. viii. 20.) No amount of learning or supposed piety could set aside with him the clear declarations of God's word. He gave his readers the truth of God fresh from the fair field of nature and freighted with that life, beauty and power which pro-



ceeds from and adorns the pages of holy writ. His writings are to-day as fresh and fragrant as the morning breeze that sweeps over a garden of flowers.

His originality was so great that he could write on old and mooted questions with as much freshness and interest as the daily reporter would do in reporting the latest sensation. Thousands of intelligent readers have followed his pen with profound interest very many times over the same ground with increasing interest, gaining each time additional knowledge and faith.

For forty years he has written more, in my opinion, on the first principles or elements of the Gospel than any living man. At the time of his sudden call from faith to ultimate knowledge, and from hope to eternal fruition and glory, his writings were more in demand than ever during his long and eventful life.

The man that can write mainly to the same people, and on the same subjects, for a period of forty years and constantly increase the interest of his readers in his productions, is *not* a *copyist*.

Most writers seek *popularity* and hence write in a manner to please and entrance the reader. Benjamin Franklin's writings during his whole life were against the popular current of public opinion, because he believed the main current to be flowing in the wrong direction. He did not fall in with the current, but put forth his best efforts—and not in vain—to turn the current Godward and heavenward. He seemed to care but little what men thought of him, so that he pleased his Maker.

His effort was to please all God-fearing and truth-loving men, and to assist and strengthen them in every way possible; while at the same time, he expected to meet with opposition from the combined forces of error. He was

well convinced that there is a continual warfare between truth and error. Having taken a bold and decided stand with the advocates of truth and righteousness, he could truthfully say, in the language of Heaven's King, addressed to his Disciples, "Woe be unto you, when all men shall speak well of you." He courted no favors; he asked no quarters; and (as he was accustomed to say), he did not stop in any given case "to count noses," to see how many would vote in the affirmative, and how many in the negative. If he was confident that he occupied the true ground, he would cast his voice for that ground, if he had to stand alone. He adopted the motto of Father Campbell, "The truth is mighty above all things, and will prevail." He believed that truth, though often unpopular, can be made far more attractive and desirable than error; that the people love the truth, and that they will adhere to it as soon as convinced of it. His effort was to convince men of the truth as it is in Jesus, though often against their will, that he might redeem them from error and sin. No man among the Disciples of Christ has been more highly esteemed by them as a writer, and perhaps no man has been so disliked by the sectarian world.

As a writer, he was popular with all the advocates of primitive Christianity and a pure religion; they regarded him as a great chieftain and leader, and as abundantly able to cope with any and all opposition. He has taught the important lesson, at least, that a writer may be sufficiently popular who advocates nothing but the truth.

The most popular writers of to-day are largely *sensational*. They seize upon every passing event to awaken interest and excite attention. When the minds of the people are turned with interest to a given event, it is not

difficult to excite still greater interest ; but, to turn the minds of the people away from present exciting events and circumstances, and cause them to reflect upon grave and important subjects with increasing interest, is a much more difficult undertaking. The masses will greedily devour the sensational stories contained in the daily papers, but it is with extreme difficulty that you can fix their attention upon those great and solemn matters that involve the eternal interests of the soul. He is no common man, who, in this day, can hold the minds of the people down to the consideration of the simple truth of Almighty God.

Benjamin Franklin never wrote a purely sensational paragraph in his life ; and yet, his writings were sought with greediness by the masses of the people. They were anxious to hear what " Bro. Franklin " had to say on all important subjects involving the happiness of mankind. He observed, in all of his writings as well as in his preaching and daily conduct, the teaching of holy writ, " be not conformed to the world, but be ye transformed by the renewing of your mind, that you may prove what is the good and acceptable will of the Lord." If he gained a great victory with his pen, he always intended that it should be for truth, only ; and if defeated, that it should be in defending the truth and the right.

Many writers who have considerable reputation in the department of cultivated literature are both *aimless* and *pointless*. Such writers may use the most elegant language and glide along smoothly, and yet fail to impress a single idea upon the mind of the reader, or to make any lasting impression whatever. It is possible to write continuously, connectedly, and sensibly, and yet without a well-defined purpose or end to be accomplished. No writer or speaker

can make a deep and lasting impression without strict regard to the proper analysis of every subject discussed. Every subject should be separated into its natural and distinct parts. Each part should be presented to the reader or hearer separately, and with that degree of emphasis which its importance demands. Every separate division of the subject becomes a point in the mind of the speaker or writer, to be impressed on the mind of the reader or auditor as the case may be. Proper analysis greatly aids the reader and serves to impress upon the mind and memory the subject matter of discourse.

Benjamin Franklin was a methodical and analytical writer. He discussed every subject thoroughly in his mind and had every point that he wished to make clearly defined before he lifted his pen. Having thus prepared himself, he proceeded in a methodical and systematic manner to open up the subject in hand to the mind of the reader. He possessed wonderful analytical power. He could take a very difficult and complex matter, and by his simple and easy method of analysis reduce it to the greatest simplicity. He seldom if ever, failed to make himself understood, even by the ordinary reader. In his written discussions with men of great learning, who were often purposely intensely philosophical, metaphysical and abstruse, he never failed to exhibit consummate skill in dissecting their curiously wrought web of supposed argumentation. He would gather up the superabundance of their high-toned and high-flown verbiage, cast it aside as useless, and proceed to reduce their positions to the utmost simplicity. If the positions assumed were erroneous he would proceed in a systematic manner to point out the errors and would generally close up with a clear and lucid statement of what he believed to be the truth as related to the subject.

Benjamin Franklin was a man of pith and power as a minister, and the productions of his pen contained in the numerous volumes of his writings, are a valuable contribution to Christian literature, and will make an impression favorable for the truth and the cause of Christ on coming generations.

## CHAPTER XXII.

THE great Reformation of the present century began by *religious discussion* and investigation. Had there been no discussion there could have been no Reformation. The early Reformers accepted the Bible as their only guide to a divine faith and a holy life. They regarded it as amply sufficient to promote godliness and piety. The church of the living God was the pillar and ground of all the truth as it relates to man's salvation. It was the only divinely authorized compact body or association on earth. They therefore condemned in strong and unmistakable terms human creeds and all human organizations established in the name of religion. They not only preached the gospel affirmatively but also negatively. They not only emphasized upon what men were commanded to do in the name of the Lord, but also upon what they were commanded not to do. Where the Bible speaks they spoke, and where it remained silent they were silent. With them it was as much their duty to condemn what the Bible condemns, as to approve what it approves.

If it was their duty to impress the fact that the Bible is a sufficient rule of faith and conduct, it was as much their duty to condemn all attempts to improve upon it by making additions to it.

If it was their duty to declare that there is only one body or church of God on the earth, it was their duty to condemn all associations and organizations of men set up in the name of religion not claiming to be the church of the living God. If it was their duty to maintain and ad-

vocate the power and potency of the all-prevailing name of Jesus the Christ, and the scripture designations given to his true followers, it was their incumbent right and duty to oppose and expose all other names as without authority, and as in violation of the authority of heaven's King. They discarded and denied both the name and the authority of Popes, Cardinals, Prelates, Priests and diocesan Bishops, together with their humanely devised organizations, creeds and confessions.

As it was their emphatic duty to advocate the one immersion of the new and everlasting Church of Jesus Christ, it was quite as obligatory to denounce and discard all spurious baptisms. If they affirmed that baptism means immersion, they denied with emphasis that the original term for baptism could have any other literal meaning. They regarded it as much their duty to denounce, both publicly and privately, sprinkling and pouring of water for baptism, as to urge the necessity of a burial in water in the name of the Lord Jesus.

Having affirmed that the Holy Spirit reaches the sinner's heart through the revealed will of God, and by understanding and faith they denied that it could be proven by the Word of God that the sinner is influenced by it in any other way.

Having affirmed that faith is the effect and product of divine fact and testimony revealed in the Gospel, they denied that it proceeds from any other source, or that it can be produced in any other way. If God has ordained that faith shall come by hearing the Word of God, it originates in no other way. Affirming that the sinner comes to the blood Christ in baptism and remission of sins, they denied that it could be proven that the sinner who is properly the subject of the Gospel is pardoned without it.

As the Scriptures reveal a certain way to come to Christ, they denied boldly that there was any other than that certain way. They therefore opposed all false ways of men.

If, in Apostolic times, no one was regarded as a citizen of Christ's kingdom, and a Christian who had not first obeyed the specific commands of the Gospel, they argued with the force of Divine logic, that in their day no one could enter the fold of Christ, or be regarded as a Christian, without obedience to the Divine law of pardon.

As the church was composed anciently of Overseers, Deacons, Evangelists, and the body of Disciples, they denied that it could be divided into any additional classes or orders of office.

They advocated one book, the Bible.

One faith, defined by one book, the Bible.

One inflexible law of pardon.

One church of Christ and the living God.

Only Scripture names and designations of the church, and the people of God.

Only that order, arrangement and classification of members in the body of Christ prescribed in the Word of God.

Only that manner of life revealed in the life of Christ and taught in the Gospel required of Christians.

No order of worship but that taught and practiced by the Apostles and first Christians.

No end to attain but salvation from sin, death and the grave, together with a final and an abundant entrance into heaven and eternal rest.

In the advocacy and maintenance of these God-ordained and Heaven-born truths, they feared no opposition; and, believing that the omnipotent God would sustain them, they braved every danger and conquered every foe. They,



as brave soldiers of the cross, put on the whole armor of God, and declared his entire counsel.

As the eye glances along that long line of illustrious reformers engaged in the great work of restoring to the world the church of Christ "without spot or wrinkle, or any such thing," it rests upon Benjamin Franklin with fixed attention and pleasing interest, as a giant among giants and as a hero among heroes. He asked no quarters and gave none to the foe. He made no compromises and conceded not to the foe a hair's breadth of heaven's truth. He had sooner been sacrificed at the burning stake.

Had he been a man of insignificant ability and influence he would perhaps never have been assailed by his religious enemies, and would never have had a debate.

When an army is equipped and a general leads it forth it is presumed that there is a foe to conquer. No wise man seeks to conquer a powerless foe. Mr. Franklin was, at an early period of his ministerial life, assailed on every hand by his religious foes. They looked upon him as a power and a host within himself, as a dangerous combatant and a foeman worthy of their best steel. He was making havoc of their errors and man-made institutions. He razed their time-honored religious thrones and laid them level with the ground. He scattered their forces and captured them by the hundreds. Sampson, in olden times, pulled down the pillars of the temple, so Benjamin Franklin toppled the pillars of sectarian temples, and leaving them in ruins set up in full view the temple of truth and the church of God.

On account of his wonderful success in exposing error, and establishing the truth in the minds and hearts of the people, his enemies determined to slay him in his youth and early manhood if they could, as they saw in him the rapidly developing germs of a spiritual giant.

They challenged him to debate. He at once accepted the challenge, and came to the front with the two-edged sword of heaven in his hand. During a period of forty years he responded to every call that was made upon him where he could subserve the cause of Christ, and find a foeman worthy of his steel. His first debate, which was in the year 1840, developed in him a decided talent for religious discussion; that is to say: it brought to light the native germs of genius as a public debater.

Debates were a necessity in the early days of the Reformation. It was necessary that Judaism be nailed to the cross, that the temple of Christ—the church—should be erected upon its ruins. It was as necessary in the beginning of the Reformation—and is now—that sectarianism be nailed to the cross, that the kingdom of Heaven be established upon its ruins. Ignorance and superstition must be dispelled from the mind before truth can enter. Darkness vanishes before the light.

In the day of which we write it was fight or run. Running was not the rule, but fighting. No one unacquainted with those times can even imagine the intense excitement and religious agitation attending the early efforts of the Reformers. A preacher may now, without a rattle, or the rustling of a leaf, declare the Bible to be the only authority in religion, and that baptism is in order to remission of sins—but not so then. To do this fifty, or even thirty years ago, was to set on fire the partizan zeal of the community. Such a proceeding would then raise in arms men, women and children, who would eagerly press to the front to participate in the warfare against supposed heresy.

False and slanderous reports were current, while cries of heresy and blasphemy filled the air. The humble dwellings of the people would be crowded with men, wo-

men and children engaged in an excited discussion of "what that Campbellite preacher said." Groups of excited men would collect on the corners of streets in towns and villages where the ancient order was being advocated, to argue and discuss the great matters involved in religious reformation.

As the people were privately discussing, and with such earnestness, the religious issues of the day, it is not to be wondered at that they required their leaders to publicly defend their chosen dogmas. They clamored for public discussion—each party being confident of victory. Sectarian leaders were slow to enter the field. They were better judges of the strength of the foe than the masses of their followers. They were wise enough to anticipate results often—but the people urged them on and in some cases they were urged into the fight against their will. The early Disciples were also anxious to overcome the foe, and their leaders were confident of the safety of their cause and of the certainty of victory in case of battle. The success of their leaders in their first battles so flushed them with victory that in some cases they became no doubt rudely aggressive. Their abundant zeal in some cases was not according to knowledge. It was common for preachers among the Reformers to challenge contradiction. Every sermon contained a challenge upon every important point. But every challenge was not accepted. Only one now and then received attention, but enough to occasion frequent and continued discussion either public or private.

Benjamin Franklin's bold and affirmative manner of preaching was peculiarly offensive to his religious opposers. He did not set the truth forth with great clearness and force only, but constantly contrasted it with error in

a very striking and impressive manner. Nearly all of his debates resulted either from his writing or preaching. In a few instances he was called upon to conduct a debate not occasioned by his individual efforts to advance the cause of truth. He was at an early day regarded as a representative man and an able defender of the Christian faith and practice. Though he did not seek discussions, either for victory or notoriety, yet he regarded them often as a necessity in the advocacy of truth and righteousness. He was during his successful ministerial career called far and near by his brethren to conduct religious discussions, and to the certain knowledge of the writer often declined to accept the calls, owing to previous engagements or other circumstances that forbade.

Had he been as anxious for discussion and disputation as some of his enemies have ignorantly supposed, nearly all of his time would have been occupied in that way.

Alexander Campbell is the chief of all debaters among the Disciples of modern times. He was the first to properly arrange and state the issues involved in religious discussion with Sectarians, Catholics and Infidels. He also in his great debates gave the models by which debates have since been conducted. His great debate with Dr. N. L. Rice laid the foundation and mapped out the course for all the discussions which have followed. We do not mean that what Mr. Campbell said in his debates is authoritative with subsequent debaters among us, but that little improvement, if any, has been made either upon his matter or his manner. His was the great and master mind among others that were truly great.

Benjamin Franklin, as a debater, stands in the rank next to Alexander Campbell. True, he was not learned as was Mr. Campbell, yet in some respects he was his

superior. Though not so learned and critical, his method was so simple, natural and easy, as to be better adapted to the illiterate mind and the masses of the people.

The grand thoughts conceived in the mind of Mr. Campbell and expressed by him in language chaste and scholarly, were also grasped by Mr. Franklin, but delivered to the people by the simplest forms of speech with which the people were most familiar. Mr. Campbell was the champion debater of his times with and before the learned, and was by no means destitute of power over the not so highly favored masses.

Mr. Franklin was the champion of his day in debating with that class of men who have a peculiar power over the masses of the people. Either in preaching, debating or writing, he could sway the public mind at will. His arguments and illustrations were such as made a lasting impression upon the hearer. No amount of learning or art could either evade or invalidate his plain and lucid statements of the truth.

We would here call attention to an important item connected with public as well as private discussions, viz: *The wording and defining* of the issues involved in discussion. No issue, however important, can be properly disposed of until it is first stated in a clear, concise and comprehensive manner. In fact, no man is qualified to debate who is not master of the terms involved, as respects their proper place and meaning. The fewest words possible, and of the simplest character, should comprehend the issue. If the issue be not so stated, there is room for evasion and false construction.

Mr. Franklin, after a brief experience, became an expert in arranging and stating propositions for debate. It often becomes exceedingly difficult to get an opponent to

agree to a clear and lucid proposition. Mr. Franklin, by his superior skill and management, generally succeeded in obtaining such statements of the issues proposed for debate as would admit of no evasion or misconstruction. Having secured a concise and definite statement of the matter to be discussed—if in the affirmative—he proceeded with clearness and force to define the terms of his proposition, and to get its full meaning before the mind of his hearers. He knew nothing in debate but his proposition and that which legitimately and properly belonged to it. He could not be turned out of his way to discuss side issues. The man who agreed to discuss certain propositions with Mr. Franklin might be well assured that he would not successfully make a false issue with him. He allowed no evasions and equivocations to pass without exposure. He called frequent attention to the real issue, often restating and impressing it upon the minds of the people. He debated not for victory over men, but for the enlightenment of the people and the furtherance of the cause of Christ. His main reliance in all of his debates, both with tongue and pen, was Scripture. All other evidence in proof of his propositions was regarded by him as simply incidental, illustrative and corroborative. Science, reason and philosophy, were made to bend to the Bible.

Nothing with him was accepted as scientific, reasonable or philosophical, that did not harmonize with the word of God. He claimed that there could be no better evidence that a statement is unreasonable and unphilosophical if it be proven conclusively that it contradicts the plain statements of divine revelation. The Bible, with him, was the foundation of all true science and philosophy. It is clearly evident that divine revelation is in perfect accord with true science and philosophy. Mr. Franklin's superior

knowledge of the will of God, as expressed in the Bible, gave him a clear and ready insight into the workings of the laws of nature, and the principles of philosophy, wherever found, whether in nature, science or reason. The Bible, with him, was the basis of all learning. His opponents often attempted to exhibit superior learning. This he was willing to allow them, provided their boasted learning was in strict accord with the word of God; and if such claims were not sustained by divine facts he would make such assumption appear to be the absence of real knowledge. He knew the Bible from first to last and had pondered upon its every page and sentence.

Any attempt to change the sense of the divine volume, or to alter in any way the language of the Spirit, was severely rebuked by him. The book must be accepted, when fairly translated, just as it reads. God must be taken at his word or not at all. The Bible must mean what it asserts or nothing. It is the sum of authority or no authority. It must be the most wonderful book of truth, or the most wonderful book of fiction ever produced. It is a light and a guide to men, or a stumbling block and rock of offense. It has proven to be both a light and a guide, as well as a comfort and consolation to the benighted and sin-cursed race of Adam. Mr. Franklin chose at all times the weapons of spiritual warfare in which to fight—and he chose to fight only the good fight of faith. He cared but little for any contest that did not relate to the salvation of man from sin and death.

His manner in debate was direct and positive. His conclusions were so near his premises that the uncultivated mind could follow him without difficulty or confusion. The masses delighted to hear his arguments, because they could so well understand them. When he made an argu-

ment it was with such force and clearness that there was but little room left to doubt its correctness. If a statement be not clear and explicit in itself it is not difficult to dispose of it. But if it bears upon its face unmistakable evidences of its own truthfulness, it will be found difficult to make it appear otherwise than true. Mr. Franklin's method was not doubtful, but self-evident and conclusive. It was so simple and plain that his opponent could not plead that he did not understand him. When the body of the people could understand, an opponent would only exhibit his ignorance by seeming to misunderstand, and hence, he had to meet the issue fairly made or shrink from the task.

His manner of debating was natural, pleasant and agreeable. He could not be excited to anger. The writer calls to mind an occasion at one of his public debates when his opponent brandished his fist in his face, accompanying the demonstration with the most insulting language, all of which was intended to place Mr. Franklin off his guard, but without the desired effect. He remained unmoved and perfectly composed that he might thereby gain a victory over his opponent by the exhibition of a meek and gentle christian spirit. All were impressed with his good spirit and could but regard his disputant as greatly out of order. His answer to such abuse was not angry words, but still stronger arguments in proof of his positions—further assuming that if angry words and the exhibition of a bad spirit proved his friends' positions to be correct, that the proof was not wanting. If the principles the gentleman advocated produced such fruit as that they should be denounced by all.

He did not often resort to wit and pleasantry, but when he did, succeeded in making the desired impression. He



could relate an anecdote with zest, and could bring down the laugh upon his opponent when necessity required it, but he greatly preferred dignified and grave discussion. His anecdotes and witticisms were only in reply to an attempt at something of the kind upon the part of his opponent.

In arranging for a public discussion the disputants generally correspond with reference to the issues involved and the wording of them. Often quite as much skill is required for this work as for the debate itself. If a debater does not know how to make up the issues he is certainly not prepared to discuss them. Each disputant is anxious to arrange the propositions to his own advantage. Mr. Franklin sought no advantage in the wording of issues, but never allowed an opponent any advantage of him in that way. It was his custom to insist that his opponent should affirm what he and his church taught and he expressed a willingness to affirm the Christian doctrine and to defend it to the last. As the correspondence of his published debates will show he found it frequently difficult to get his opposers to affirm in debate what is set forth in their creeds. As Mr. Franklin was an able debater and a good judge of men, he could very well determine by the preliminary correspondence the character of his opposer. He could generally determine what he regarded as his strong points by his boldness concerning them, and upon what points he was conscious of weakness by his evasions of them. Mr. Franklin's knowledge of human nature gave him a great advantage in debating—he could determine the feeling and convictions of his opponent, notwithstanding his efforts to conceal them.

It is difficult to determine the exact number of debates held by Mr. Franklin. He stated to the writer but a

short time before his death that he had conducted more than thirty regular debates of an oral character, and of course a great number of irregular and written discussions. We have neither time nor space here to insert an extended notice and review of his published debates, which are six in number. A short and very imperfect notice of some of these must suffice.

Erasmus Manford, editor of *Manford's Magazine*—a monthly periodical devoted to the advocacy of Universalism, has been regarded by Universalists generally for the last forty years as the champion of their chosen doctrine in all this western country. He has engaged in more frequent discussions, both oral and written, in defense of Universalism, than any man known to the writer. To this day he is regarded by his friends and admirers as their great chieftain, defender and leader, which accounts for the fact that he is so frequently called upon to defend their cause, which is only a negative one and can in no way be benefitted by any defense that may be made of it. If the doctrine be true that all mankind will be finally saved, the mere belief of such a doctrine will save no one and the disbelief of it will condemn no one. Mr. Franklin was among the first, if not the first, among the Disciples to meet the great champion of Universalism in public debate.

In the month of October, 1847, Mr. Franklin engaged Mr. Manford in debate, and the following propositions were discussed:

1st. Do the Scriptures teach that the coming of Christ to judge the world is future? Franklin affirms.

2d. Do the Scriptures teach the final holiness and happiness of all mankind? Manford affirms.

3d. Do the scriptures teach that those who die in dis-

obedience to the gospel will suffer endless punishment? Franklin affirms.

In closing the debate on the first proposition, Mr. Franklin used the following language :

“ Fellow citizens and neighbors :—You have listened with the most profound attention to the arguments I have offered to show that the coming of Christ to judge the world is future. In view of the solemn declarations of the word of God, to which I have referred you, I am confident that you feel as certain that the coming of Christ to judge our race is future as you do that the Bible is a revelation from God ; and when you shall lay down your mortal bodies, you will feel the same assurance of judgment at the resurrection of the dead and the coming of Christ, that you do of a resurrection of the dead.

“ You have heard what Mr. Manford could say in opposition to this clear and explicit doctrine of the Holy Scriptures, and you must feel satisfied that the evasions he has made are of a character too weak for an intelligent man to risk his reputation upon as a man of clear mind, to say nothing of the salvation of the soul. I am certain you will not receive such miserable contradictions and absurdities. I am certain that you cannot harbor them in preference to the truth of God.

“ I say then, that, after giving the most careful attention to the study of the holy book in my power for a goodly number of years, I am compelled, by honest conviction and by ever candid impulse, to assure you that we may most certainly expect to be judged after death. What manner of persons ought we then to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God. Let us not inquire where is the promise of his coming, but remember that

the heavens and the earth, which are now reserved unto fire against the day of judgment and perdition of ungodly men.”\*

After the discussion of the second proposition, Mr. Franklin concludes as follows :

“ I maintain that a man cannot be in danger of eternal damnation unless there is such a thing to be in danger of ; and I maintain that a man cannot be in danger of loosing his soul unless there is such a thing ; and the soul and body will not be destroyed in Gehenna after death unless there is such a place and such a thing. A man may then suffer that eternal damnation which the words of Jesus imply—that he hath never forgiveness and the soul may be lost, both soul and body being destroyed in hell after the death of the body.

I declare to you, my hearers and neighbors, after applying my mind to the study of the Scriptures for many years, and now, reflecting upon them in the most solemn manner, that should I at death go into eternity convinced that I was the very person to whom such language applied, I would have no more hope of escaping the fierceness and wrath of Almighty God, than I would have should our circuit judge lawfully pronounce the sentence upon me that I should hang till I was dead - *dead*, of escaping that sentence. Indeed, I should not have so much hope for some to escape such sentences as that just mentioned ; but from the all-seeing eye of God’s irrevocable justice, there is no escape—no deceit or hypocrisy will escape ; no cunning and crafty being will be able to avoid justice.

You have now heard us patiently through on two pro-

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\* Milton Debate, p. 101.

positions. The only decision you are called on to make is simply to decide for yourselves in such a way as you will not have reason to repent of when you come to die, and at the judgment-seat of Christ.

Remember that the infallible word of God promises that if you do his commandments and are faithful unto death, you shall enter by the gates into the city and have a right to the tree of life, and go out no more forever and ever. Is the ingratitude of your heart such as not to be willing to enjoy happiness forever, simply because God requires you to obey him? Then you must be punished. Even the mightiest spirit that burns before the eternal throne has to move in perfect subordination to the will of God. Even Jesus, the express image of the invisible God in whom all the fullness of the God-head dwells bodily, became a little lower than the angels, became obedient unto death, and learned obedience by the things which he suffered, and became the author of eternal salvation to all them that obey him. Will you take this example, and learn of Him who is meek and lowly, and find rest to your soul? Will you remember that this is the love of God, that you keep his commandments? If you will, the veracity of his word is pledged that you shall be saved. On the other hand, if you feel a spirit of irreconciliation to God, and join in vicious language relative to the very words of Scripture, such as "infernal doctrine of tormenting and burning," as you have heard on the present occasion, you may expect to be subdued by the "fiery indignation which shall devour the adversaries." "Vengeance is mine; I will repay," saith the Lord." And again, "The Lord shall judge his people." Yes, and He will punish the rebellious with that "sorer punishment than death without mercy," which Mr. Man-

ford has failed to point out in this life, and which no man can find short of destroying the soul and body in gehenna after death.”\*

Mr. Franklin, in concluding his last speech on the last proposition discussed, remarked, as follows: “That the soul and the body of man may be destroyed in hell, after death, where the worm dieth not and the fire is not quenched, where he will suffer eternal punishment and be tormented forever and ever, is just as certain as that the Bible is a revelation from God. Whoever shall be the miserable victims of this fierce vengeance of God, most certainly will be without anything to ground a hope of escape upon. I ask, then, what language the Almighty could have used to express the duration of the punishment of the wicked, that would have been more forcible than that to which I have referred. I do not know any way that endless punishment could have been expressed more clearly than it is expressed in the Bible. \* \* \* The subjects we have discussed have been before me some twelve years, and I know that I have looked at them with candor, and look upon it as my duty, now that we are about to close the debate, to assure you that I am happy in thus having made this effort in defence of truth and righteousness, and, although I have received the most insulting language, I have tried to preserve the spirit of my Master, and not return railing for railing.

“Gentlemen moderators, you have my most grateful thanks for the respectful and dignified manner you have presided in this discussion. And you, my fellow-citizens, have my most sincere thanks for your patient attention.

“My prayer to the giver of all good is, that this discus-

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\*Milton Debate, pp. 234-236.

sion may be the means, under God, of enlightening mankind and promoting righteousness in the earth. To the great name of God through Jesus Christ be honor and power everlasting. Amen.\*"

The arguments of Mr. Franklin throughout this discussion were masterly and conclusive. As they were made from the plain and unmistakable statements of the word of God, not much improvement can be made upon them.

The Franklin and Manford debate has, since its first publication, been often called for by those who have to combat Universalism. Our preachers, in preparing for public discussions with Universalists, have generally been careful to receive and closely study this book in order to obtain a knowledge of Mr. Franklin's successful method of answering the arguments of the defenders of that faith—or rather—system of unbelief.

Erasmus Manford yet lives to wield both tongue and pen in defence of a doctrine which, if inculcated, lets loose the baser passions of the human heart, which encourages crime of every character by removing the fear of punishment, and which leads men blind-folded into the pit of misery and endless woe. Who is benefitted by the belief of Universalism? From what evil thing is any man saved by it? It imparts no virtue, stimulates to no good, and saves from no evil. It robs the soul of those high and heavenly motives which promote virtue and purity, and utterly obliterates the line of demarkation between good and evil. If virtue has no reward why practice it? If vice has no adequate punishment why not indulge every evil passion, and give way entirely to the inordinate and sinful desires of the flesh? Glory, immortality, and eter-

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\* Milton Debate, pp. 335-56.

nal life are not things to be sought after, and to be obtained by a life of holiness and self-denial, but which are vouchsafed to the very chief of sinners as well as to the King of Saints. Just as certain as there are rewards in heaven there are punishments in hell.

Contrast, if you please, for a moment, the lives of the two men, Franklin and Manford: For what has Mr. Manford labored with tongue and pen for forty years? To teach men that there is no punishment after death that should in the least be feared; that there is no crime, however great, that can prevent their entrance into heaven. He has labored hard, a whole life-time, to destroy in the heart of man the fear of God, which is the beginning of wisdom. Not a heart sorrowing in sin has he comforted; not a single burden of sin has he lifted from the troubled soul of man. He has offered to fallen humanity not a single inducement to rid themselves of the filth and slime of sin, and to appear before God in the pure and spotless robes of righteousness. He has left the world no better than he found it, so far as his influence is concerned. His system affords no light to benighted humanity; imparts no virtue and proffers no salvation.

But what of the life of Benjamin Franklin? His mission among men was like that of the Holy Spirit, "to convince men of sin, righteousness, and judgment;" like that of Jesus Christ, to save that which was lost. Like the Apostles of Jesus Christ, he preached the unsearchable riches of the Lord Jesus to a lost and perishing world. He imparted to men the faith of God and the hope of heaven. He opened up to men the path of virtue and taught them that holiness without which no man shall see the Lord. He impressed upon all the fear of a just and holy God; that there was a day of judgment and perdition



of ungodly men rapidly approaching. He lifted humanity up from the mire and the clay to the extent of his influence and placed their feet upon the rock of ages. He taught them to walk with implicit faith the shining way that leads to glory and to God. He imparted those heavenly virtues that adorn and bless humanity here, and which fit them for an eternity of bliss beyond the grave. He leaves to the world a rich legacy of divine and holy instruction, and an example worthy of the great cause he plead. The motives that prompted the two men in life are certainly as far separated as heaven and earth. Franklin's whole life was an effort to save men. Manford's to teach them that there is no salvation. Franklin's work remains to bless humanity, and Manford's to curse them. Thousands who walk in the heavenly way and whose many virtues illuminate this vale of sin and woe will rise up in eternity to bless the one who showed their feet the way.

Commencing May 26th, 1852, Mr. Franklin engaged in a public discussion with James Mathews, of the Presbyterian church, and located at Carlisle, Ky., on the "*Predestination and foreknowledge of God.*" The discussion was published in a printed volume which contains 450 pages, and is a thorough discussion of the important subject discussed. At the time this debate was held the doctrine of a predetermined and unconditional election was generally received by the protestant sects, but since which time has become generally unpopular. Mr. Franklin had, under existing circumstances, to contend against the prejudices of a great majority of his hearers in this debate. But, having adopted the motto, that "the truth is mighty above all things and will prevail," he entered the debate with faith and courage, and came out without the smell of fire on his garments.

That God elects men to salvation and that he chooses the character destined to eternal life is evident. That God in his eternal purpose decided who would be saved and who lost is apparent. But it should be remembered that the eternal purpose is revealed in the gospel and that the election made from all eternity is in most perfect harmony with the terms, conditions and specifications of the gospel of Christ. Mr. Franklin, in this debate, with great clearness and force, sets forth the gospel plan of salvation.

Commencing April 5th, 1858, Mr. Franklin engaged in a protracted discussion with Mr. S. M. Merrill, of the Methodist Episcopal Church, and located at Portsmouth, Ohio.

Mr. Franklin's ability as a debater, by this time, had become generally known to the public, and he engaged in numerous important discussions which we cannot now notice.

The debate with Mr. Merrill was of great importance to the cause, on account of the remarkable interest manifested by the parties to it. It was a combined and consolidated effort on the part of Methodists to kill the supposed monster "Campbellism." Upon the part of the Disciples it was a determined effort to defend and maintain the truth of God. Mr. Franklin had been called to Portsmouth to preach the ancient Gospel.

As was his custom, he was boldly affirmative and emphatically negative. He announced the truth and exposed error with such an effect as to cause Mr. Merrill to open a correspondence with him relative to a review by him of Mr. Franklin's positions, charging him with "denouncing the clergy of the city" as "being ignorant and deluded, if not wicked and hypocritical." This Mr. Franklin

denied, claiming that he was "preaching peace by Jesus Christ." After an interesting and protracted correspondence, a formal discussion was agreed upon.

The attention of the reader is invited to the simplicity, conciseness and clearness of the propositions discussed in this debate. The wording of the propositions exhibit the skill of Mr. Franklin as much, perhaps, as his arguments upon them. A protracted and ingenious correspondence was required to induce Mr. Merrill to accept the issues as stated :

1. Immersion is the only baptism taught in the Christian Scriptures and practiced by the Apostles.—*Franklin*.

2. The Scriptures authorize the practice of infant Baptism.—*Merrill*.

3. The Scriptures teach that baptism is a condition of the forgiveness of sins.—*Franklin*.

The volume containing a full report of this discussion, and also of the correspondence, comprises 568 pages, and has been of immense interest and value to the cause of primitive Christianity. Both were representative men, and the circumstances of the case developed their powers fully.

The last debate of Mr. Franklin was the Reynoldsburg debate. Mr. Thompson, his opponent, was an old-school Baptist, after the strictest sect, was a man of considerable learning, of age and experience. The debate was printed, had an extended sale, and is yet in demand. We give it as our deliberate judgment, that Mr. Thompson made the best argument in favor of the Calvinistic theory that we ever examined—which called into lively use the wonderful powers of Mr. Franklin in reply. The book will become a standard in the discussion of the old Calvinistic theory. Mr. Franklin once remarked to the writer of Mr. Thomp-

son, that "he seemed to know every passage in the Bible in which reference is made to any other than human agency;" "but," said he, "during the whole ten days' protracted and heated discussion, I could not get him to concede the fact that man could do a single thing for himself, either with or without the grace of God."

Mr. Franklin, perhaps, never met a more determined man than Mr. Thompson, nor did he ever exhibit more fully his wonderful power and genius, than in this debate.

Not long after the debate, Mr. Thompson laid down the weapons of his earthly warfare, and retired from the stage of action.

Mr. Franklin, having finished his course, preserved the faith, and fought the good fight at the summons of his captain and leader, soon followed his brave opponent to the eternal world.

The day is not far distant when both of these men will stand together before the great judge of quick and dead, who will adjust all differences and settle all disputes finally and forever. No one believed with stronger faith than Mr. Franklin that there will be a day of final account. Every act of his Christian life was performed with reference to that great day. Every argument that he made in defense of the Bible, and every position assumed, in his great mind, related to the judgment seat of Christ. He proclaimed, advocated and defended that truth by which the world is to be finally judged.

Mr. Franklin was kind and respectful toward his opponents, and could not be induced to resort to abuse and ill-treatment. He never failed to make a lasting impression for good in the community where a discussion was held. He greatly enlightened the minds and strengthened the faith of the Disciples. It is very seldom, indeed, that

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partisans are converted by debates—but honest minds among those who are not committed are often convinced of the truth.

The last discussion ever attended by Mr. Franklin was the Kentucky Flat Rock debate, between Mr. J. S. Sweeney, of the Church of Christ, and Mr. Miller, of the M. E. Church. He was profoundly interested with the discussion, and greatly delighted with Mr. Sweeney as a debater. He gave quite an extensive report of the debate in the *Review*. He seemed to take as much interest in the discussion of the now old and mooted questions, as he did forty years ago in his first debates.

His published debates will be of great value to the Church of God for years to come. The great battle for reformation is not ended nor is the victory complete. The same great principles must be contended for through all time. Truth must be maintained and error exposed. The old forms of sectarian error may vanish nearly out of sight for a time, only to reappear at a propitious time.

After generations will better appreciate the labors of such men as Benjamin Franklin than the one now present. Those who, in after years, read the printed debates of his, will find much to instruct and admire in the bold and fearless arguments of the great reformer.

His warfare has ended and he has passed on to reap the reward of his incessant toils. He has, ere this, joined the company of his brave and self-sacrificing associates. Methinks I can see Franklin, Campbell, Scott, Stone, and a host of heroic saints who have entered their rest, sitting at the feet of Jesus in the Paradise of God, learning of Him still more and more, constantly increasing in wisdom, love and power—still looking for and hastening into the coming of the day of God.

## CHAPTER XXIII.

THE following chapter will close this volume. We have imperfectly sketched the life of a great man. A brief review of the eventful life of our distinguished subject is now in place.

In the wilds of Bellmont County, Ohio, in years long ago, we find the rude and uncultivated subject of our sketch—a frolicsome, gleeful boy, sporting among the hills and dense forests of a wild and uncultivated country, or wandering up and down its streams angling, hunting, sporting, whistling and dancing to his own music. A simple child of nature—little thinking and not even dreaming of the eventful scenes through which his future life would lead him. His mind was then free from the many cares and anxieties which in after years it experienced. “Not a wave of sorrow rolled across his peaceful breast.” Before the light of day had chased the shadows of night away he could have been seen with his much loved and newly purchased rifle in hand on the Lord’s day morning, peering through the dense wild wood, hoping to catch the glance of a wild beast’s eye that he might test the value of his forest weapon. Not finding the coveted game he selects a suitable spot on some distant tree, drives the ball to the centre of the spot, and ere the sun lights up the heavens, he quietly and unobservedly seeks the place of his nightly repose, that his pious parents might not know the wild and reckless impulses of his unsanctified heart. The day the Lord blessed and made holy by his own resurrection, he spent in idle rambles, profane and

foolish conversation. In after years, upon the Lord's day he could be seen moving with firm and dignified step and solemn countenance toward the house of God, where vast multitudes would assemble to hear him proclaim the glad news from heaven. All eyes were fixed upon him, and all ears open to hear his burning words of truth and love. At his call, sinners in great numbers would come bending with guilt and shame to the cross of Christ. He was, indeed, happier in the midst of a scene like this, than he was when he was the free child of the forest.

When but a youth, tall, muscular and commanding in physical proportions, possessed of an eagle's eye, of a strong and steady hand, he became the champion of both axe and rifle. But he knows nothing of science, art and literature, and of the wonderful stores of useful knowledge contained in the vast libraries of earth. He knows nothing of the delicacies and refinements of polished and cultivated society. He had not yet "tasted" of the sweets of the good word of God, of the heavenly gift, and of the powers of the world to come." He had not yet learned to love the "blessed Jesus" (as he was wont to call him), whom he so much worshipped and adored in after years. He had not learned that the Lord is very gracious, "slow to anger and plenteous in mercy." He had not so much as dreamed of the fullness and richness of the blessings of God in "heavenly places in Christ."

The snowy-haired and silvery-tongued Samuel Rogers was the first to arrest the attention of the wayward youth, and to fix it forever on the truth of God. His first conviction of Divine truth was expressed in the significant interrogatory, "Is it right to obey a command?" His mind settled down forever upon the solemn conviction that it is not only right to obey one command, but that it is the duty of all men to obey every command of God. This

solemn conviction proved to be the main spring of his life. Little did Father Rogers know that he was bringing into the fold of Christ one who was to become a great leader among the saints of God, and who was to leave to the world a name and example to be loved and imitated by the good and great of coming generations. What wonderful results often spring from seemingly trifling events. The deep-seated and thorough conversion of Benjamin Franklin while but an ignorant and uncultivated youth, and his remarkable life of faith and devotion that followed, strikingly illustrate the wonderful and transforming power of the Gospel of Christ. Truly is it God's power unto salvation. What a wonderful and satisfactory proof does his case furnish of the perfect adaptation of the Gospel to the depraved and lost condition of man. It lifts his feet from the mire and clay, and rests them firmly on the rock of ages. No man, perhaps, since the days of Paul, ever found a firmer footing on the Rock, than did Benjamin Franklin. His foot never slipped in this way or that, but remained as immovable as the foundation on which it rested. Neither the powers of earth or hell could move him from the great foundation.

The youth of the forest, after his conversion enters upon a new life in Christ, becomes a new creature, and old things pass away forever. He exchanges the woodman's ax for the glittering sword of the Spirit—the bullet which he had been accustomed to send home to the heart of the wild beast, he exchanges for the javelin of heaven's truth, which he directs with deadly aim at the depraved heart of sinners; he exchanges the wild way of the woods for the bright and shining way that leads to Christ and heaven. After his conversion, he arises as a lion from his lair, to seek and destroy with the armor of heaven the



enemies of the cross of Jesus Christ. Nothing could impede his progress, as Providence seemed to direct his every step. Neither the want of education, or the sneers and jeers of learned critics, could for a moment daunt him. So deep were his convictions of truth, and so profound and penetrating his consciousness of duty, that he braved every danger and overcame every difficulty. He was "victory organized," and destined either "to find a war, or make one." As was said of Napoleon, by his chief of command, so it might have been fitly said of the youthful Franklin, "promote this young man, or he will promote himself." By his own efforts, and almost unaided, he acquired the rudiments of an English education. His eagle eye, which had so often and so accurately glanced along the rifle barrel, now traces the golden lines of heaven's truth. He bids farewell forever to the company of the wicked and profane, and enters the bonds of faith and devotion with the saints of God. From henceforth he is to keep the world, the flesh and the devil behind him, heaven and eternal life before him. He enters upon his grand career of usefulness with the prayer in his heart, "God forbid that I should glory, save in the cross of Jesus Christ whereby the world is crucified unto me and I unto the world."

When but an unlettered youth, with faltering words and broken sentences, he speaks the praises of his God and Christ. However rude the casket that contains a strong and vigorous faith, it is always one of beauty and attraction. The striking contrast between the rude earthen vessel and its contents, but increases the wonder and admiration of the beholder. Crowds of his neighbors and friends gather in their log cabins and beneath the sheltering woods, to hear the youthful preacher tell the "old,

old story" of Jesus and his love. Hard hearts are touched and tendered by strong and earnest appeals in behalf of the cross of Christ. Under the softening influences of the grace of God, sinners soon come bowing to the cross of Christ, crying for mercy and pardon. When they ask the great question, "what must I do to be saved," the youthful man of God returns the proper Scriptural answer, "repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." He that believeth and is baptized, shall be saved." He argued, that "if men so entered the church and so received pardon in the days of the Apostles, that they could now enter and be saved in the same manner. If such was the only way pointed out by the finger of God, then there can be no other way now.

This is the true and only safe ground, and without such a basis, there can be no reformation, and sectarianism is as valuable as the apostolic doctrine. Success marks every step of the rising hero. His native power and genius unfold their lustre with amazing rapidity. He is not content to be confined to the limits of his own neighborhood, and, inspired by the great commission, "go into all the world and preach the Gospel to every creature," he passes out into neighboring communities, and spreads abroad the joyful intelligence among his fellow-men. His tongue is loosened, and with power and effect proclaims the unsearchable riches of Christ. Not yet content, he grasps his pen and brings it into full subjection to the law of Christ. He makes it a mighty power among men. Tongue and pen harmoniously move to make known the wonderful love of God and Christ. With him "day unto day uttereth speech, and night unto night showeth knowledge."

Every day proclaims the truth of God, and every night records his love. Not a day, not an hour, not a golden moment of time is lost, or allowed to pass, without the accomplishment of some good. Sinners must be converted, and saints established in the holy faith. The hungry must be fed, the naked clothed, the weak ones strengthened, and the sorrowing ones comforted. The Gospel is the only power that can bring about these grand results. The Gospel preached, believed and practiced. So taught the youthful minister of Jesus Christ.

Both the tongue and pen of Mr. Franklin soon became exponents of reason and scripture. His pen drew no fancy sketches and painted no false colors, but recorded important truths and facts, both rapidly and accurately. Soon his name was heralded from the bleak regions of the north to the ever blooming vales of the south. The wild, romping boy of the forest is now the strong and stalwart man of God. He springs, as if by a single leap, from his place of obscurity into position and line with such reformers as A. Campbell (the scholar, the patriot, the philosopher and the most enlightened Christian since the days of Paul), Walter Scott, the eloquent and zealous proclaimer of the ancient gospel; B. W. Stone, whose meekness and loveliness of character excited the admiration of all; Jacob Creath, the lion and the tiger combined, and a host of others, if not of equal talent, of equal faith and zeal in the cause of truth and righteousness. His name and fame became so great, that the author of "*The Living Pulpit*" said of him: "Wherever among Christians the Bible alone is the rule of faith and practice, there the name of Benjamin Franklin is as familiar as household gods." He was known by his Christian publications, not only by his own brethren in the Lord, but was known and recognized by the various

religious sects of the land after the death of Alexander Campbell, as the strong man of the Reformation. The compliments that have been paid Mr. Franklin by his own brethren through the public prints would fill a good sized volume. His correspondents from one end of the country to the other were constantly praising him for his course and tendering to him their hearty support. Especially was he praised for his unswerving devotion to the truth, and his firm resolve to maintain it to the last. But the vast amount of praise lavished upon him did not make him vain. He remained to the day of his death the especial friend and advocate of the poor and ignorant who are often, on account of their lowly position in society, imposed upon by others.

The opposition that is brought to bear against a man in life is an evidence of his power and influence. No man is truly great who never had an enemy or opposition to face. All good and great men meet with opposition in life. Courage, strength and efficiency are developed by opposition. Benjamin Franklin was developed and his powers expanded, by the flood of sectarian bitterness that was poured upon him. Success is very nearly the measure of power. Mr. Franklin was successful in all his undertakings, and his wonderful success in all the departments of Christian labor is the proper measure of his power and ability, both as a speaker and a writer. He had the ability to clear the way before him, and could not be hedged in by his opposers. He has often been assailed by superior numbers and learning, but never failed in a single case known to the writer to cut his way out. He often entered a controversy with but few, if any, supporters and generally came out with a host of enthusiastic admirers. It is not intended to assert that he was always right in the positions he assumed, but simply to say he very

successfully advocated his own cause, and seldom failed to make it appear to the unprejudiced as the better side.

He was in the days of his full grown manhood recognized wherever he was known as a mighty power in the pulpit. Vast numbers crowded together to hear him discourse from the book of God, and thousands bowed to the mandates of heaven's King under the influence of the truth as preached by him. At one time he was the most popular preacher in the ranks of the Disciples. He received and answered more calls than any man living or dead in the ranks.

He filled with dignity, grace and efficiency, for thirty-seven years the editorial chair. The traces of his editorial pen may be found in almost every Christian family in the land. The old volumes of the *American Christian Review* are hoarded up by many as precious jewels, to be read again and again. His valuable and scriptural answers to a great number of important scripture questions would make a volume of great value to the Christian public.

He became a great debater. He was known and recognized everywhere, both by friend and foe, as a powerful opponent. Both with tongue and pen he entered freely into the discussion of many important subjects connected with the Christian faith and practice. He wrote many valuable tracts and became the author of two volumes of valuable sermons. Men of learning who have sometimes sneered at him as an uneducated man, have been known to memorize and repeat his sermons verbatim, and have thus tacitly admitted his superiority, and attested at the same time the unfairness and weakness of human nature. In some cases his most violent opposers, having met some infidel whose evasions and objections they could not answer, have slyly placed in his hands "Frank-

lin's Sermons." Great men seldom fail to excite jealousy in the minds of their inferiors. Very many preachers became jealous of the talent and influence of Mr. Franklin and in some cases combined against him with a view of correcting the minds of the people as to the estimate they placed upon him. The very effort that they made in combination became in the minds of the people an evidence of his superiority, which greatly increased his popularity. Persecute a man and his friends will rally to his support, while his enemies are spreading his name abroad and directing attention to him.

We may here pause for a moment to enquire as to the sources of such unusual power and efficiency as Mr. Franklin exhibited. The world in which we live is not one of chance, but one of cause and effect. If we are thoroughly acquainted with a given cause it will not be difficult to determine what the effect will be. There is often a seeming strangeness in the developments of human character. Why does one man, surrounded by unfavorable and opposing circumstances, reach, in the face of all opposition, and exalted position among men, and another by his side, possessing every advantage, fail to reach an eminence? There must of necessity be a cause for this. There is something in the nature and constitution of a man that makes him what he is, and which becomes the main-spring of his life, aside from education, which is but another name for opportunity. In this sense God makes men great, and hence no man can be truly great who was not born so, or in whose constitution the true elements of greatness cannot be found. Native genius and power seek opportunity, and will have it. True genius educates and elevates itself by grasping and utilizing every means of development and success. The truly great mind is its own tutor and needs no prompter. It thinks, reasons,

knows and wills for itself. It is its own arbiter and is absolutely independent of other minds. It acts as jury, judge and council in every cause brought before it. Every truly great mind is conscious of its own powers to that extent that no amount of opposition will destroy its self-reliance. The truly great mind is not passive to that extent that it yields to every influence, by which it is moulded first into this form then into that, but moulds, fashions and transforms everything that comes before it into its own ideal and purpose.

Benjamin Franklin possessed in his nature and constitution the elements of true greatness. No man without very superior ability could have mastered difficulties overcome opposing circumstances and reached such an exalted position as he did. His great mind turned in upon itself, and, conscious of its own powers, wrought wonders both within and without. It did not wait for opportunity and favorable circumstances, but created opportunity and fashioned circumstance to its own will. It did not delay for a moment because the best material was not at hand, but seized at once the very best in reach with which it worked with a will until the better way appeared. He did not go to other men to decide important issues for him, but directing his attention to the matters-of-fact involved, and having once examined them fully and fairly, he decided for himself. When he made a decision in any matter he had his reasons for it, and upon that decision his mind would rest until convinced of error. So thorough were his investigations and accurate his decisions, that he seldom had occasion to change. He was a man of profound convictions and of great decision of character, and hence was hard to move from his chosen positions. Some of his opposers thought him to be stubborn, simply because he adhered to facts and principles at all times and

under all circumstances. He believed that he could investigate, reason and decide properly, and so believing he discussed matters generally, reasoned and acted according to his best judgment.

Every truly great mind is affirmative or decisive in character. The negative mind decides nothing, but is simply passive and falls in with the views and opinions of others. Benjamin Franklin possessed the positive mind. He affirmed boldly and without reservation that which he believed to be true, upon sufficient evidence, and defied contradiction. He feared no opposition, in that he believed his ground to be well taken, and in perfect harmony with truth and fact.

The great mind leads out and does not seek to be led as a blind man. The great mind goes to the front, removes obstructions, clears and opens up the way for others. Mr. Franklin was not a follower, moping behind and falling into the trail made by other men—but he was a leader, going before and beckoning to others to follow in the chosen and better way which he was accustomed to call “the right way of the Lord.” In choosing the way, he “conferred not with flesh and blood”—neither did he rely upon numbers of supporters for success, but upon the truth.

“Thus saith the Lord, and thus it is written,” decided every issue with him. No man or number of men, however learned, influential or great could turn him from what he believed to be right. He might be branded by men in high places as “uneducated,” as “coarse and unrefined,” as an “old fogey,” or what not, still he would remain unmoved from his strong position, seemingly unaffected, save that he would continue to fortify and make his position stronger still, and invulnerable to the enemy.

No man can command and hold the multitude as Mr.



Franklin did, who does not possess very superior powers. A sensational and shallow-pated man may excite the rabble and hold them spell-bound for a little while, but real ability is required to retain and hold for many years the admiration of the people. The admiration which Mr. Franklin's friends had for him increased with years. Every year added lustre to his name, and laurels to his brow. The more intimately his friends became acquainted with him, and the more they knew of him, the greater became their attachment for him. His readers, throughout a period of forty years, never tired. His hearers always desired to hear him again. He excited in men a love for the truth rather than for himself. It was what he said that riveted attention rather than the man who said it, or the manner of saying it. Both his tongue and pen seemed never to grow weary, and were never allowed to remain idle for any considerable time. His stock of useful knowledge seemed never to be exhausted, and ideas flowed into his mind more rapidly than they could flow out.

Multitudes who had never seen the man learned to love him with an intense admiration. He travelled more extensively than any man in the ranks of the christian brotherhood in America, as a preacher, and yet could not answer to half the calls that were made upon him for his time.

He began life a poor boy, but soon acquired a competency for himself and family. He reared a large family of children, whom he brought up in the nurture and instruction of the Lord. At the proper age they promptly united with the church of God, of which, at this day, they are worthy members. He gave his children a liberal education, and secured for them, as they became of age, honorable positions in society. This important work he did not accomplish alone, but by the aid of a faithful,

patient and enduring wife, for whose declining years he made ample provision, and who yet survives to lament his departure from earth. As she bore with him patiently and without murmur, for many long years, the cross of Jesus Christ, with him, ere long she will also wear the crown. He could not have accomplished the great amount of good he did in life, had she not been faithful at home. What devoted husband would not divide the honors of heaven with a loving wife? His eldest son, Joseph, has been for years an acceptable preacher of the gospel, and is regarded by some as equal to, if not superior to, his father. He has sufficient education to qualify him for a good degree of usefulness in life, and for years has been devoted to both teaching and preaching.

He is quite as much devoted to the Gospel of Christ and a pure religion as was his father, but is of a milder temperament, and looks upon the mistakes of others with a greater degree of allowance.

The life of a man is not to be estimated simply by the good that he may accomplish in person, but also by the good he induces others to do, as well as by the character and influence he may leave behind. The fruits of Benjamin Franklin's labors were both immediate and remote. He sowed the good seed of the kingdom, and reaped the fruit as he passed along. His efforts after he came fully into the work would average one convert to each sermon. It was his custom throughout his ministerial course to follow every discourse with an earnest appeal, and an invitation to sinners to renounce their sins and confess their Lord. But the immediate fruit of his preaching was not simply that of conversion. He imparted to the outside world a vast amount of valuable information, which finally resulted in the conversion of many. He removed formidable objections from the minds of skeptics, and set them

to thinking in the right way. He stopped the mouths of gainsayers, and put to silence the ignorance of foolish men. He instructed the saint, strengthened his faith, and caused him to be rooted and grounded in the truth as it is in Jesus. His preaching was a great source of encouragement to the saints everywhere, and awakened in them a lively zeal and earnestness in the cause of the great Redeemer. At the conclusion of his meetings, all were resolved to be more faithful and active in the cause of Christ.

Though the labors of Benjamin Franklin have closed on earth, yet his influence for good has not ceased. Though dead, yet he speaks to succeeding generations words of truth and soberness. His example will live to stimulate the faith and devotion of the saints of the last generation. Such a name and influence reaches out into eternity. Many of the living are now actuated by his holy teaching and example, to nobler deeds of faith and love. The chief labors and reflections of his life are safely garnered in his two volumes of sermons. Many thousands of the living are now reading these sermons with profit, and coming generations will read them with great interest and delight. They will, in years to come, cast the light of heaven in the way of many a benighted sinner, and lead him safely to the Lord of Life and Glory. They will serve to comfort the saints of God as they come up through much tribulation, washing their robes in the blood of the Lamb. They will greatly confirm and settle the faith of the disciple of Christ. They will serve as landmarks to young preachers, in that they will enable them to better understand the precious word of God. *Sincerity Seeking the Way to Heaven*, (one of the most valuable productions of his pen), will illuminate the dark and mystic way of the sectarian with the light of heaven's

truth, and conduct him safely into the possession of the eternal riches of "Grace in Jesus Christ."

The *Union Movement* (a valuable tract), will serve in all time, as a complete expose of sectarianism, and will set forth in clear and unmistakable terms, the only true ground of Christian union. If the doctrine set forth in this tract was urged to-day, in the spirit of the Master, it would do more to unite God's people than any compromise that can be made. Every attempt to conciliate the sects tends to division and disruption. Cleaving to the Bible alone is union, and departing from it is division. Compromising its holy truths is disunion in effect. Mr. Franklin's views were uncompromising as respects the Church of God. He advocated the *one Church* or body for which Jesus shed His precious blood, and looked upon all other churches than the true church as human inventions set up in opposition to the will of God.

The several volumes of the "*Reformer*," the "*Christ-Age*," and the "*A. U. Review*," have placed before the world a vast fund of religious light and knowledge, and have made a lasting impression upon the minds of many.

It is the present purpose of the authors of this volume, to collect from the various sources, above named, the most valuable and telling productions of his pen, and present them to the public in a volume to be entitled "*A Book of Gems*," or choice selections, that the best things he has ever written may be preserved in a convenient form for future reference. This book will be a valuable addition to our Christian literature, as well as the source of very valuable information on many important subjects.

Many are looking forward to this book as a *gem* of great price. A book of queries and answers collected from his

writings would also be of great value to the inquiring mind, and would disseminate much valuable information on many interesting subjects.

In conclusion we are led to ponder on the important question: Will the great and God-given principles for which Benjamin Franklin labored, suffered and sacrificed be maintained? Will the cause of pure apostolic religion for which he so successfully contended, languish and die in the hands of its friends? Will his noble example and influence be lost to the world? The heart of every true disciple that pulsates in harmony with heaven's truth answers, No—Never. Truth can never die, and “though crushed to earth, will rise again.” It may be buried beneath the rubbish of ignorance, superstition and unbelief, but, like the seed planted in the earth, it will germinate and come forth into beautiful and fruitful life. It was the abiding faith of Mr. Franklin that God would preserve his truth and his church through all time—that he would raise up noble men in all the coming ages to advocate and defend the religion of the Bible—that though there should be apostasy and sad departures from the right way, there would still be found some who would not bow the knee to Baal, and who would maintain the right to the last. But who are to be those true and faithful ones? Will the reader here revolve the question—Am I a faithful and constant defender of the Bible? and does my life confirm its holy teachings? Will I abandon the cause of my Master, and bring reproach upon it? Happy and blessed in the day of God will be that man, who, like Benjamin Franklin, spends his life and powers in the defense and maintenance of the Bible, and in the practice of its holy precepts. Heaven and eternal life will be the reward of such a soul.

We have to give up our loved dead, as precious as they may be to us. We oft must turn away from the newly-made grave and say the sad farewell. We have been compelled to resign the bodies of Campbell, Stone, Scott and Franklin to the shades of the tomb. But their spirits and noble example are yet our heritage, and the memory of them is sweet. We have their lives, their experiences, their example and their holy teaching, all of which are to us invaluable. Shall we not profit by their godly example? We have the Bible containing the will of God to man, complete. We have the lives, the holy teaching and example of the apostles and martyred saints, to urge us on to duty. We have in Jesus the Christ, a friend who hath said, "I will never leave nor forsake thee"—who hath "numbered the very hairs of our heads," and who will "withhold from us no good thing."

We have a vast multitude of noble and self-sacrificing disciples scattered all over this broad land. The cause of apostolic religion is looking up everywhere. The various protestant sects are discussing the question of Christian union, and they are gradually but certainly cutting loose from human creeds and confessions. The Bible never attracted or commanded, in all the history of nations, the attention it does to-day. The most profound study of the scientist and philosopher is exhausted in a fruitless effort to undermine its holy teaching. If the Bible were a dead letter, and if it were not making inroads upon the nations of earth and exerting a mighty power among men, infidels would be silent. This great uprising in latter days may, therefore, be taken as a good omen. The Bible and its holy teaching must be carried to the ends of the earth. The true missionary spirit is the spirit of the Bible from first to last.

Let the watch-word be—"go into all the world and preach the gospel to every creature." This was the sentiment that pervaded the heart of Benjamin Franklin—by which his life was actuated. His life will be reproduced a thousand times. Others will believe and teach as he did—others will go forth as he did, bearing the armor of heaven to fight the battles of the Lord. When a soldier falls with armor on, on the field of battle, his place is soon filled by another.

Heaven's grand army is in the field, and will never be withdrawn until the last trump shall sound and the last enemy of Christ is placed beneath his feet. Heaven is just above us; let us, therefore, be reaching up to it, "forgetting the things that are behind and reaching forward to the things that are before." Let us follow the godly example of our departed hero and brother, who has fought his last battle and gone home to rest. Let us fight in the armor of heaven and in no other, as he did, and contend for the truth of God to the latest breath, that we may die as he did, with our armor on, facing the foe in the triumphs of faith and undying love. How noble and grand his life; how victorious, yet tranquil and sweet, his death. No days and weeks of languishing and suffering, but a sudden and unexpected exit from time unto vast eternity. One step transported him from the cross to the crown. As said of one of old, "God took him." To-day he enjoys the company of apostles, prophets and martyred saints, whom in life he loved so well, and whose example he so closely followed and so eloquently proclaimed. Paul said, "the time of my departure is at hand." Benjamin Franklin said, "my time has come." He was bold and fearless in life, brave and valiant in death. We would impress upon every reader of this imperfect volume the

life, character and example of Benjamin Franklin. May we so live that ere long we shall meet him in the skies, together with all our loved ones who have preceded us, to the enjoyment that surely remains for the people of God.

“Be faithful unto death, and I will give you a crown of life.”

THE END.



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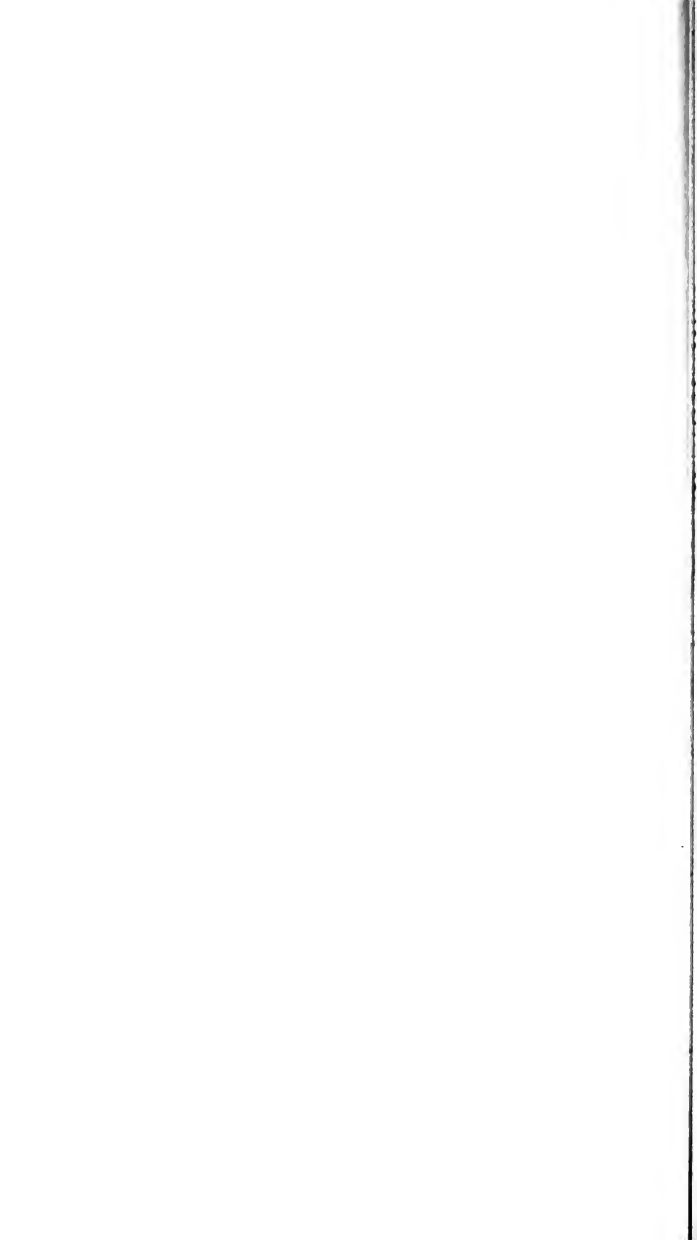
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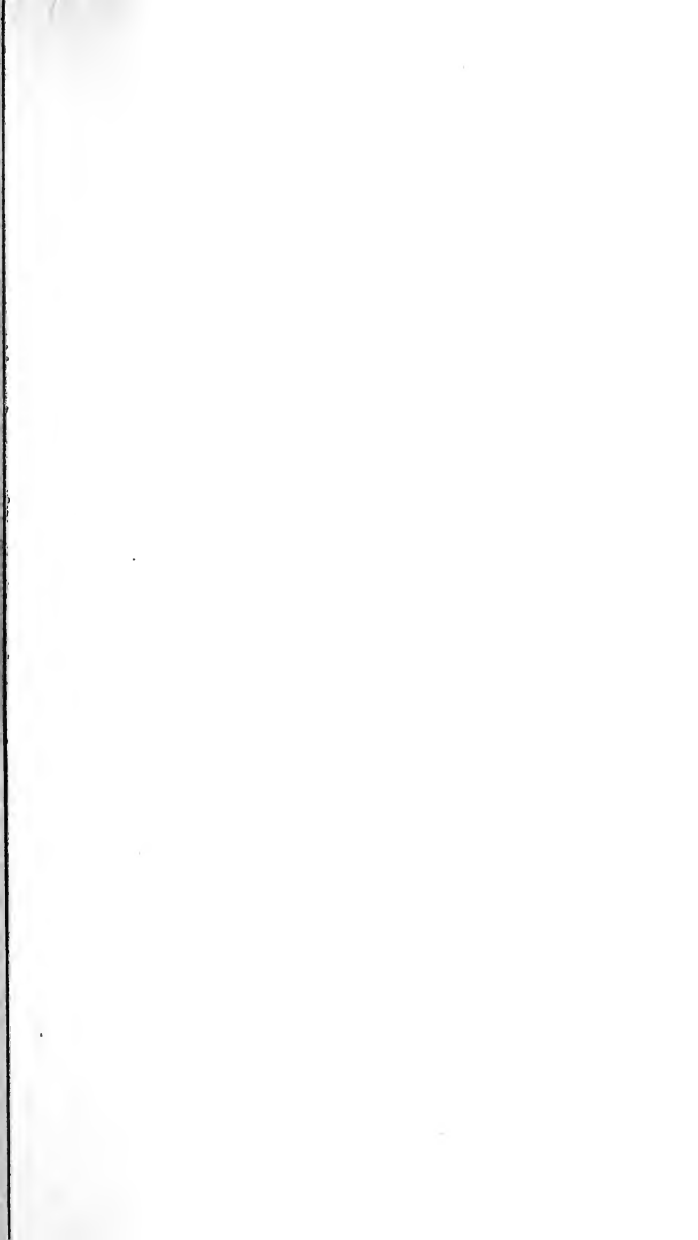
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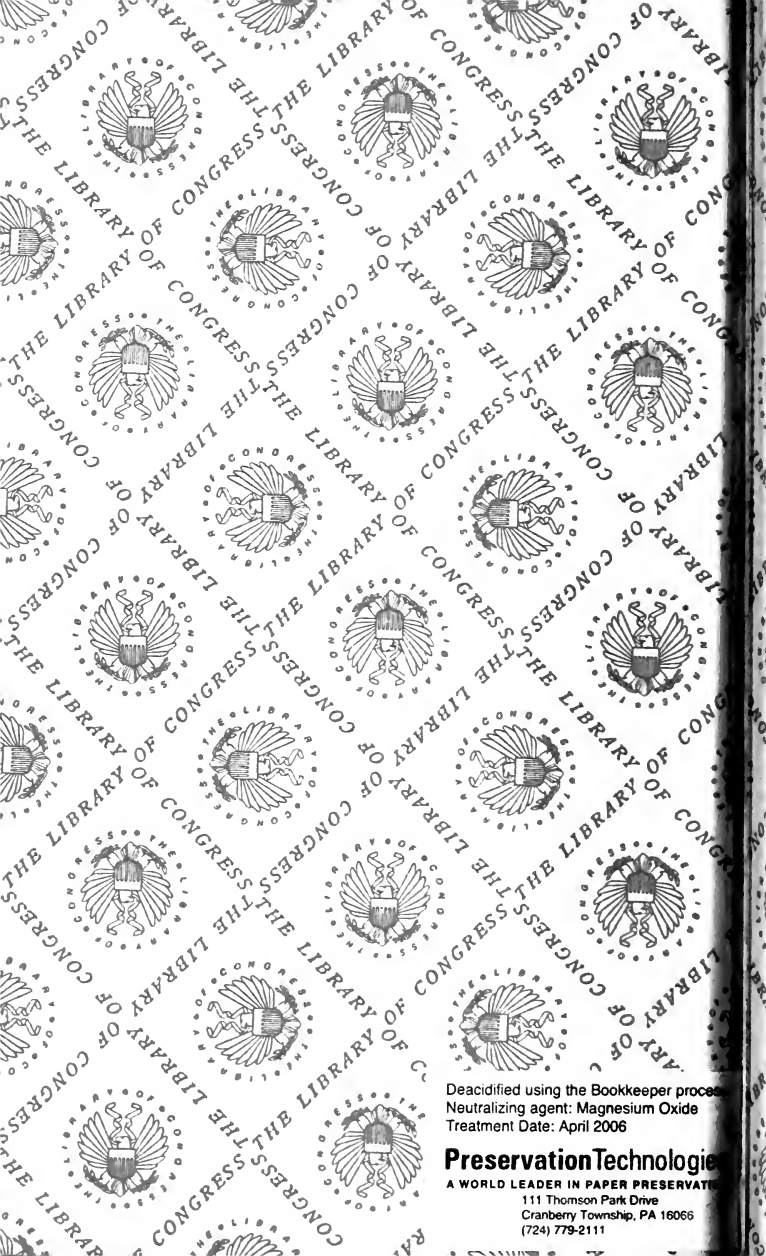
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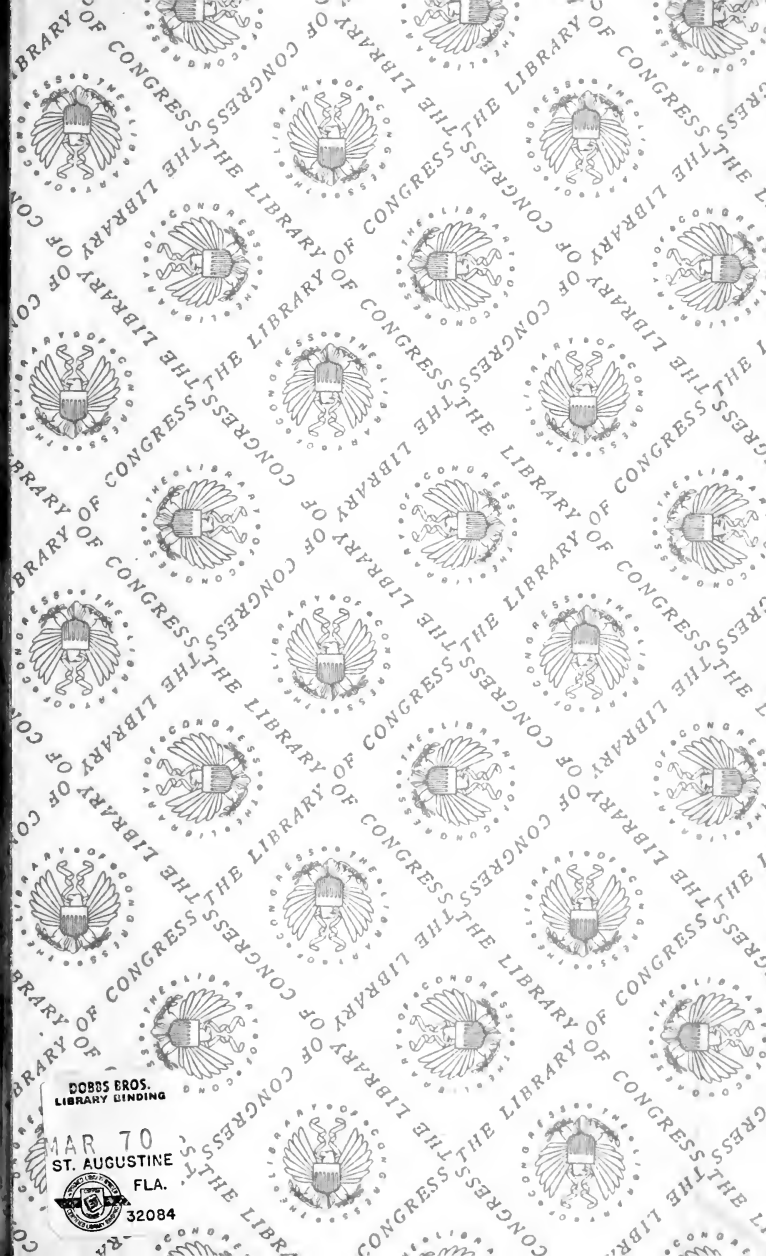
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